A Spiritual Legacy;

Being a

PATTERN

OF

PIETY

FOR ALL

Young Persons Practice,

in a faithful *Relation* of the *Holy LIFE* and *Happy DEATH*

OF

Mr John Draper.

REPRESENTED

Out of his own and other Manuscripts; containing his *Experiences*, *Exercises*, *Self-Examinations*, and *Evidences* for *Heaven*.

Together with his

Funeral SERMON.

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THE
Epiſtle Dedicatory
TO
YOUNG MEN

THE Boſom and beſt Beloved Diſciple ſaith, [I write to you Young Men, becauſe ye have overcome the wicked One, becauſe ye are ſtrong, and the Word of God abideth in you, *&c.*] 1 Joh. 2. 13, 14. *And poor I* (*the* leaſt of Saints, *and* greateſt of Sinners) *write accordingly unto* you, *that it may be ſo with you in this preſent Time, as it was with thoſe* Young Men *in the* Primitive *and* Apoſtolical Times: *What they* (*through Grace*) did, *and Had the honour of, the*

the ſame ye ought to do, and have *the like Ambition, both for* Valour *and for* Victory: Solomon *ſaith alſo, That the* Glory of Young Men is their Strength, Prov. 20. 29. *The* Hebrew *word there for* Young Men, *ſignifieth* Choice men, *to wit, for* Military Employments, *which may be underſtood in a* Myſtical *as well as in a Literal Senſe, ſeeing there is a* Spiritual *as well as a* Temporal Warfare, Iſa. 40. 2. 1 Cor. 9. 7. *&* 2 Cor. 10. 4. *&* 1 Tim. 1. 18. *There is the Figurative* Fighting, *the good Fight of* Internal Faith, 1 Tim. 6. 12. 2 Tim. 4. 7. Heb. 10. 32. *As well as that which is* Corporal *by* External Force: *Nor can* Young men *be reputed more truly* Valorous *in any Heroick Exploits, than in Vanquiſhing the* Prince of Darkneſs.

O *ye* Young men, your Strength *is indeed* your Glory, *and you are prone to* Glory in your Strength *as your peculiar Priviledge above all other Ages, but*

but forget not that word of Wiſdom which tells you [Let not the mighty man Glory in his might, *&c. but* let him that glorieth Glory in the Lord] Jerem. 9.23. 1 Cor. 1. 31. *And remember to uſe your ſtrength well, not in* Quarrelling and Duelling (*as thoſe Youngſters at* Helketh-Hazzurim *did, who ſheathed their Swords in each others Bowels, for a Play and Paſtime*, 2 Sam. 2. 14. 16.) *Not in* Vanity *or* Villany, *&c. but in* following *your* particular Callings, (*as well as in* fighting for your native Countries, *as thoſe* Young men *of the Princes of the Provinces did*, 1 Kings 20. 20. *from ver.* 13, 14, *&c.*) *As you are* Strong Young men; *more eſpecially in purſuing your* General Calling, *as you are Strong* Young Chriſtians. *Thus* Young Timothy *became a* good Souldier of Jeſus Chriſt, 2 Tim. 2. 3. *not dreaming of any Carnal Delicacy, but* Enduring Hardſhip, *and living ſo abſtemiouſly among the luxrious* Epheſians *that the*

Apoſtle was conſtrained to preſcribe him Phyſick, 1 Tim. 5. 23. *As Godly* Timothy's *daily* Task *was to war a good warfare, ſo it ought to be* yours.

DIRECTIONS.

Firſt, *Make Religion* your buſineſs, *not a* By-buſineſs; *let it be your* Alpha *and your* Omega, that *muſt be in the* Beginning *and in the* Ending, *yea and in the* Middle *alſo of all your Actings. Inure your ſelves ſo to it as to make it your familiar* Exerciſe *or* Recreation, Acts 24. 16. *Yea beſtirr your ſelves luſtily in it, as your buſineſs of greateſt Importance*, 1 Tim. 4. 7.

Secondly, *Arm your ſelves with the whole* Armour of God, *both that part which is* Defenſive (*as the* Girdle of Truth, *the* Helmet of Hope, *the* Shield of Faith, *the* Breaſt-Plate of Righteouſneſs, *and the* Shoes of Peace *and* Patience) *And that alſo which*

is Offenſive, *as the* Sword of the Spirit, *and* Darts of Prayer, *Eph.* 6.12, 13, to 19.

Thirdly, *In this Armour fight ye the* good Fight of Faith, 1 Tim. 6. 12. *Be* men of God, *ver.* 11. *and* Quit your ſelves like men, 1 Cor. 16. 13. *Be more than men*, be ſtrong, 2 Tim. 2. 1. *in the* Grace which is by Je ſus Chriſt. Be Strong Young Men, Reſiſt the Devil and he will flee from you, James 4.7. 1 Pet. 5. 9. *Satan is therefore but a Coward, who (like the* Crocodile) *when you follow him, he flee th you, but if you flee from him, he followeth you.*

Fourthly, *In this Armour alſo do ye war a good warfare*, 1 Tim. 16. 18. *againſt thoſe* Fleſhly Luſts, which war againſt your Souls, 1 Pet. 2. 11. *That like the* Syrians, *are commanded by their Maſter to* war with neither Small nor Great, *but with the* King of Iſrael,

Iſrael, 1 Kings 22. 31. *All their Spite is againſt the* Soul, *to deſtroy it and its* Grace *and* Peace. *If ſuch a Chaſt and Chaſtened peice as Mortified young* Timothy *was bid to* Flee youthful Luſts, 2 Tim. 2. 22. *How much more* you in theſe debauching daies, *and in your ſlippery Age, as ſlippery as Glaſs.*

Fifthly, *Tremble to turn This* Celeſtial Armour *into* Carnal *and* Effeminate Amours: *If you embrace* Vice *in your* Youth, *'tis a thouſand to one but you will refuſe* Vertue *in your* Old Age: *Trees that bloſſom not in the* Spring, *will hardly bear fruit in* Autumn. *Beſides, is this fair dealing to give* God *the* Devils *leavings? How can God like to be Gleaning at laſt where the Devil hath been reaping all your Time? to ſay nothing of the Strains and Cramps of Conſcience, which you will carry with you to your dying Day, as poſſibly you may do ſome ſtrains and cramps (while young and preſumptuous) in your body.*

Sixthly

Sixthly, *But to be ſhort, conſider what* Solomon (*in his ſapiential Sermon, concerning the moſt ſoveraign good*) *ſaith by his moſt emphatical* Irony *for deterring all youngſters from perſuing ſenſual pleaſures* [rejoyce O Youug-Man in thy youth?] *Eccles.* 11. 9. *That is* [Do if thou dareſt] *As* God *ſaid to* Balaam [Go ſince thou wilt go.] *Numb.* 22. 20. *But know that thou goeſt upon thy death. Thus this* Ironical Conceſſion *intimates that* Young-Men *have ſtrongeſt Inclinations to, and the ſtouteſt Abilities for all kind of ſenſuallity, and they are moſt impatient both of reproof and reſtraint, therefore do they indulge their own jolly and frolick humours, in takeing their full of delights*: In eating drinking, being madly merry, *&c. Let them do ſo* (*ſaith* Solomon) *but at their peril.* [But know, *&c.*] *O this ſtinging* [But &c.] *marrs all their mirth, and is a* Cooler *to the* Youngſters courage; *one thought of*

an

an after reckoning ſpoils all his ſport, [For all theſe things] *which are accounted but* Triffles *and* Tricks *of* Youth, [God will bring you to judgment,] *either in* this life *(as he did Young* Abſolom *and* Adonijah, Hophni *and* Phineas, Nadab *and* Abihu, *and other Young Men, or however in the* next life. *Your* Death Day *ſhall unavoidably become your* Dooms Day, *then God will force you to appear before his dreadful tribunal, (though never ſo much againſt the hair and againſt the heart) there to receive the direful ſentence of* [go ye curſed &c.]

Young-Men (*of all men*) *are apteſt to put the evil day of death and judgment far from them: But this avails not any, yet undoes many, lulling them aſleep in the cradle of ſecurity. For (as* Bernard *ſaith)* Senibus mors in Januis, Adoleſcentibus in inſidiis, *Death is at the Door for old Men, yet lays in ambuſh for the young,*

and

and breakes oft in without knocking at the door, it oft comes like the lightning or thunder, both blaſting the green corn, and breaking yea burning down the neweſt and ſtrongeſt buildings.

Laſtly. *Let it be your* care *and your* Conſcience *to* Remember your Creator in the days of your youth, before the evil days of old age come upon you, *Eccles.* 12. 1. *Sure I am, the ſtrongeſt obligations to this Duty lays upon you, for God is the firſt Author both of your* being *and* well being, *&c. To forget him therefore* (*as the* Wicked *do and ſo* are turned into Hell, *Pſal.* 9. 17.) *is moſt* Unnatural, Inhumane, *and* Diſingenious: *Doe you* Remember your Maker *practically, ſo as to fear and love him, and faithfully ſerve him: Thus this* Young-Man *your pattern and my ſubject here* (*I am perſwaded*) *did: You muſt accordingly* ſerve God *with the beſt of your time and ſtrength, while you are moſt able to do ſo, and*

have

have the beſt oppertunities, for poſſibly you may not live till old age. Go forth to gather Manna *in the morning of your life, in the* flower *of your age, this will be moſt* acceptable to God *whoſe* Soul deſireth the firſt ripe fruits, *Mic.* 7. 1. *And who will remember* the kindneſs of your youth *in your remembring him,* Jer. 2. 1. *This will be moſt* Comfortable *to* your ſelves, *knowing that you have mortified (in part through grace) thoſe impetuous paſſions, and inordinate affections, which drowns ſo many thouſands of Young-Men in the pit of perdition: O be not like the* Circaſſians *(a kind of* Mongrel Chriſtians*) who divide their lives betwixt* ſin *and* devotion *dedicating their* youth *to* rapine, *and their* old age *to* repentance, Brerwoods inquiry, Pag. 135. *But curſed be that cozener (ſaith the Prophet* Mal. 1. 14.*)* that hath a male in his flock, yet offereth to the Lord a corrupt thing. *God likes not thoſe loiterers,*

loiterers, that think to come into his Vineyard at the laſt hour of the day, to ſerve God then, when they can ſerve their luſts no longer. That would put off their Creator with the Dreggs *and* Snuffs *of their time, when the* Tempter *hath taken the cream & beſt: though your memoryes lay in the* Hinder part of your Heads, *yet may you not put off the* Remembring your Creator *to the* Hinder part *of your* Lives, *and poſſibly that may be Now, for aſſoon goes the Lambs skin to the market, as the old Sheep, let this* young-Man, *be a* Pattern *for your* Practice: *That your* firſt fruits may ſanctify the whole lump, Rom. 11. 16. *that you may be the bleſſed Hope of another generation,* 1. King. 20. 14. *and that you may be* delivered from wrath to come 1. *Theſ.* 1. 10. *Tea and be accounted worthy (with this dear one deceaſed) to inherit Glory is the unfeigned deſire of an Old Servant of Chriſt.*

CHR. NESS.

[illegible]

[illegible] to come into his [illegible] on the last [illegible] of the day, [illegible] that [illegible] the Dinges [illegible] Tom, [illegible] the Hin-der part of your Heads, [illegible] may you [illegible] the Remembring your Creator to the Hinder part of your Lives, and [illegible] that may be [illegible] the Lambs skin to the [illegible] as the old Sheep, let this young [illegible] Pattern for your Practice: That your first fruits may sanctify the whole lump. Rom. 11. 16. that you may be the [illegible] type of another generation, 1. King. 20. 14. and that you may be [illegible] from [illegible] to come 1. Thes. 1. 10. [illegible] be accounted [illegible] (with this dear one deceased) to, [illegible] Glory is the [illegible] Restre of an Old Servant of Christ.

CHR. NESS.

I Am this Day to Preach the Funeral Sermon of a very Godly and Exemplar *Young-man*, who may be truly call'd [Νεανισκο-γέρων] a *Young Old Man* (for his conſtant Grave Carriage, and Pious Deportment) and that from a *Text* of *his* appointment, to wit,

Geneſis, 47. Verſe 9.

And Jacob *ſaid unto* Pharoah, *the Days of the Years of my Pilgrimage are an Hundred and Thirty Years; few and evil have the Days of the Years of my Life been, and have not attained unto the Days of*

the Years of the Life of my Fathers, in the Days of their Pilgrimage.

IT is a Dialogue 'twixt a *Prince* and a *Patriarch*. This Verſe, my *Text*, as it ſtands in Connexion with the *Context*, is the *Patriarch* Jacob's *Anſwer*, to *King* Pharoah's *Queſtion*, Verſe 8. Which was [*How Old art thou?*] Or, as the Hebrew Reading is, *How many are the Days of the Years of thy Life?* The *Anſwer* is, The Words of my Text aforementioned: The general Proſpect whereof (omitting all unneceſſary Criticiſms and Curioſities upon the *Text*, as alſo, all Superfluous Circumlocutions upon the *Context*, which our narrow Circumference of time cannot admit) propoſeth to our Conſideration theſe two *particular parts*.

Firſt,

First, The *Positive*.

And *Secondly*, The *Privative* or *Negative part*.

The *Positive part* is, the True and just Account, that *Jacob* gives *Pharoah* of the *Nature*, *Quantity*, and *Quality* of his Life or Converse in the World, The Import whereof is this, " [Though I have lived so " long as to reach up unto an Hun- " dred and Thirty Years already, " yet hath my Life been an Unsta- " ble and an Unsettled Life, and a " continual *Flitting*, not only from " one place to another, but also " from one *Affliction* to another, " *&c.*]

The *Negative part* is, The Double Compariſon the *Patriarch* makes betwixt himſelf and *Pharoah*'s People on the one hand, and his *own Progenitors* on the other, Intimating, that though at theſe my Years I ſeem very Old, as compared with the Short-liv'd *Ægyptians*; yet fall I far ſhort of the term of my Predeceſſors, both the *Ante-diluvian* and the *Poſt-Diluvian Patriarchs*.

Though this Copious *Text* might be improved into a large Field of Diſcourſe, yet muſt I be confined to draw only ſome few, the moſt Material, moſt Practical and Profitable *Corollaries*, or *Obſervations* from the Circumſtances of it, with a ſhort Gloſs upon each [*Tanquam Canis ad Nilum*, only one lap and be

be gone] then improve them in ſome *Uſeful Inferences.*

I. Obſervation, *From the Circumſtances of the Text.*

The *Firſt Remark* or *Obſervation* ariſeth from the *Perſon* asking the Queſtion, (King *Pharoah*) is this;

[*As that King* was *Kind, Courteous,* and *Affable* to Jacob *for* Joſeph's *ſake,* ſo *all Kings ought* to be the like to *Jacob*'s Seed, for *Jeſus Sake.*

This ſame *Pharoah* was ſenſible how much both *King* and Kingdom were obliged to *Joſeph,* not only for *Saving them all alive* in the Famine, *Gen.* 50. 20. but alſo for his making vaſt Additions of Wealth,

Power, and Honour to the Crown of *Ægypt*, *Gen.* 47. 20, 23, 24, 25. Therefore he gratefully acknowledgeth his Sentiments hereof in his ſhewing Reſpect to *Joſeph*'s Relations, *&c.* But when *another* Pharoah *aroſe after*, *who knew not* Joſeph, *Exod.* 1. 8. That is, Acknoledged not any Obligations to him, though he fared the better for him in his Crown-Revenues, yet he ungratefully diſowned and unworthily Requited all *Joſeph*'s Favours in the groſſeſt Unkindneſs to his People.

USE.

This teacheth by way of Reſemblance, that all ſuch Kings as *know not* Joſeph *or* Jeſus (our Brother) are not only moſt unkind to, but alſo the moſt Severe Oppreſſors of

of the Church. Though they have and Hold their Kingdoms by the appointment and Providence of *Christ*. *Prov.* 8. 15. *Dan.* 2. 21. *Rom.* 13. 1. Yet *Christ's People* Suffer hard things either by, or under them.

II. Obſervation, *From the Circumſtances of the Text.*

The *Second Remark* or *Obſervation* ariſeth from the Second Perſon in this Dialogue, who makes the *Anſwer* to the *Queſtion*, to wit,

[*As this Perſon was* Jacob, *ſo his Days* were *few and evil, but* as he was *Iſrael, ſo his Days were many and good.*]

He had two Names *Jacob* and *Iſrael*, Geneſis 49. 1, 2. both given him from his Wreſtling; the

former Name was given *him* for wreſtling with his *Brother* for the *Birth-right* in the Womb, wherein he Miſcarried; but the *latter* for his *Wreſtling* with his *God* for the *Bleſſing* at *Penuel*, wherein his Valour (through Divine Condeſcenſion) obtain'd the Victory. When the *Meſſiah* ſaw *Jacob*'s undaunted Courage in reſolutely detaining him, *Asks him his Name*, Gen. 32. 24, 26, 27. As if he ſhould ſay, "[Thou art ſuch a Fellow as I never met with, who though thou "be *lamed* and laid Hard at, yet "wilt not *let me go without my* "*Bleſſing*; Thou haſt let thy Flocks "go, and thy Herds go, Thou "haſt let thy Wives go, and thy "Children go, yet thou wilt not "let me go, nor my Bleſſing go.] *I will not let thee go except thou Bleſs me*, ſaith *Jacob*, v. 26. Hereupon

He

He Honours *Him* (as it were) with the *Honour of Knighthood*, ſaying to him, [Kneel down *Jacob*, Riſe up *Iſrael*] for as a *Prince, thou haſt had Power with God and with Men, and haſt prevailed.* Gen. 32. 28. Hoſ. 12. 3, 4. Now *Jacob* is a Name of Weakneſs, the *poor Worm* Jacob, *Iſa.* 41. 14. Trampled upon, and trodden under foot. This Afflicted State made *Jacob* ſigh out thoſe Sad Words [*All theſe things are againſt me*] Gen. 42. 36. and thoſe of my Text alſo, [*Few and Evil have the Days of the Years of my Life been.*] But ſo far as he had *Princely Power* (as *Iſrael* ſignifies) both *with God and with Men*, In this Sence, his Days were *many* and *good*. One Day with *God* is a Thouſand elſewhere.

USE.

USE.

Hence learn we the Reaſon, wh the *Church* is called *Jacob* through out the Scriptures, when Speech i of her *Weakneſs and Calamity.* Bu ſhe is frequently call'd *Iſrael*, t ſignifie her *Splendour and Glory* and as it is thus with the *Church o God* in General, ſo it is with th *Children of God* in Particular. Some times they are run down with *ſtrange Temptations*, and with *ſtrong Tribulations* ; then are they the *poor Worm* Jacob, *Iſa.* 41. 14. The *Shulamite found two Armies Warring in her*, The *Army* of the *Fleſh*, and the *Army* of the *Spirit*, Cant. 6. 13. When the Army of the Fleſh, or *Amalek prevaileth*, (as *Exod.* 17. 11.) then the *Seed of* Jacob droops ; but when they are made ſtrong in their

Weak-

Weakneſs, 2 *Cor.* 12. 9. *Strengthned with all Might*, Col. 1. 11. and made able (through the *Supplies of Chriſt's Spirit* Phil. 1. 19.) *to Tread down Strength*, as *Judg.* 5. 21. even the *ſtrongeſt Corruption* within, and the *ſtrongeſt Temptation* without, then are they called the *Iſrael of God*, Gal. 6. 16. for their Prince-like prevailing over *Fleſh, World, and Devil.*

III. Obſervation, *From the Circumſtances of the Text.*

The *Third* Obſervation ariſeth from the Conjunction of theſe two Parts, This *Queſtion*, and the *Anſwer* to it, which is.

['Tis a *Duty Incumbent upon all Mankind, to be Asking and Anſwering, How the Days of the Years of their Lives do paſs away.* It

It was *Moſes*'s Prayer, *Lord teach us to number our Days, that we may apply our Hearts unto Wiſdom*, Pſal. 90. 12. In which *Pſalm* (it being a Meditation of Man's Mortality) correſponding with my Text, therefore Mark

1. *Moſes* mentions the Brevity and Uncertainty of Man's Life, comparing it to a Watch, *v.* 4. which is but the fourth part of a Night, *Mark* 13. 35. Then he goes on and compares it to a *Sleep*, to a *Dream*, all vaniſhing things, and to a *Tale* that is ſoon told, and is as ſoon forgotten; laſtly to *Graſs*, which, we well know, if it be not cut down in *Summer* or *Autumn*, doth wither in Winter. So ſuch Mortals as are not cut down with the Sithe of Death in their Youth, do yet wither away in the Winter of Old Age. *Quid eſt Vita, niſi quidam Curſus*

Curſus ad Mortem? ſaid the Ancient Father, *Life is nothing but a Poſting to Death.*

The 2d. Occurrence in this Meditation of *Moſes* upon Man's Mortality is his aſſigning the proper procuring Cauſe of this Humane Miſery, to wit, Divine Diſpleaſure againſt Sin, which cauſeth *God* to *turn Man to Deſtruction*, ver. 7, 8. *Man* at the firſt was made Immortal, he had then an *Immortal Body*, a Suitable Companion for his *Immortal Soul.* Theſe two Sweet Aſſociates had never been ſevered each from other, if *Man* had not ſinned againſt his *Maker*: Had *Adam* ſtood in his State of Innocency, *He* ſhould then have rendred to the Lord a time of perfect Obedience and Service here upon Earth, and when that Homage to his *Great Landlord* had

had been accompliſh'd, he ſhould then have been Tranſlated from *Earth* (without the leaſt *taſte of Death)* to Heaven; the *Soul* ſhould never have been ſeparated from the *Body*, as now it is; for the *Wages of Sin is Death*, Rom. 6. 23. It was that *one Man's* Offence that pulled up the Sluce, and let in Death as a Deluge, with a Regal Authority over all the World, *Rom.* 5. 14, to 17. and *Sin* did not only let in *Death* but alſo all ſorts of Sickneſſes, Sorrows, and Sufferings that are Forerunners of it.

Then 3ly, *Moſes* Condemns *Man's Dulneſs* in taking no more notice of this Divine Diſpleaſure, *ver.* 11. *All other Creatures know their Times and their Seaſons*, Jerem. 8. 7. but *Man knoweth not the Day of his Viſitation*, till *He come to be Snared in an Evil Net*,

Net, &c. Eccleſ. 9. 12. Though Man's Life be a Life full of all Inconveniencies, of Indignities, of Injuries, of Infirmities, and of Iniquities alſo, yet ſuch is the Stupidity of the Fall'n Nature, that Man puts the Thoughts of theſe things far from him, *Amos* 6. 3.

Fourthly, Hereupon *Moſes* begs of God for Illuminating Grace wherewith to make a more Diſtinct Diſcovery of all Humane Frailty, [*Lord teach us to number our Days*, &c.] ver. 12. And the *Sweet-Singer of* Iſrael, *David*, will be of the ſame *Chorus* with *Moſes*, ſighing, as well as ſinging out theſe Synonimical Sentences, [*Lord make me to know my end, and the Meaſure of my Days, what it is; That I may know how frail I am*, &c. *Pſal.* 39. 4, 5. Thus likewiſe *Jacob* in my Text carries on the like

like Concord and Conſort to compleat the Harmony, complaining here, [*Few and evil have the Days of the Years of my Life been*, &c.] Adding only this one Note of Diſcord (for making better Muſick) that God had taught him this great Truth concerning his own Frailty, *He* had ſeen it for time paſt, and *He* would be ſenſible of it for time to come, his *Days* had been *few and Evil*, Now they might be *fewer* and *worſe*, ſeeing *He* and *all his* were famiſhed out of *Canaan*, the Land of Promiſe, into *Egypt*, the place where his Poſterity would be *evilly intreated*. Gen. 15. 13.

USE.

Moſes teacheth us what uſe to make of the *knowledge* of our own *Frailty*. It ſhould ſtrongly ſtir us up

up to an earneſt imploring of *Divine Mercy*. *He* maketh a loud Out-cry after *Mercy*. Crying, [*Return O Lord, How long*, &c. *Oh ſatisfie us early with thy Mercy*, &c.] *Pſal.* 90. 13, 14. He could find nothing in all the World but *Divine Mercy* to be a Congruous, and *Competent Remedy*, for *Humane Malady* and *Mortal Miſery*: And 'tis not a *little of Mercy* will do, but he muſt have *much*, even as much as will *Satisfie*, [*Oh Satisfie*, &c.] The *Salve* muſt be ſuitable to the *Sore* for *quantity*, as well as *quality*; *Great Miſery* ſmarted under, requires *Great Mercy* to Cure it. Yea, and he muſt have it *early* alſo, [*Oh Satisfie me early*, &c.] The Soul of a Frail Sinner (made ſenſible of his Sinful Frailty) even longs after Mercy; *He cannot Live without it, he dare not Die without it*, He muſt have

Mercy (both the *Giving* and the *Forgiving* Mercy) whatever elſe he wants; 'tis the *Unum Neceſſarium*, He muſt have it ſpeedily, or he cannot ſit down ſatisfied. *Valde proteſtatus ſum me nolle ſic a Deo Satiari*: "God (ſaith *Luther*) ſhall not put "me off with Pleaſure, Treaſure, "Honour, or any thing below his "Mercy. Mercy *gives* us *much*, "yet *forgives* us *more*, &c.

The *Fourth Obſervation* ariſeth from the Body and and Subſtance of the Text, more to be inſiſted upon, to wit,

Doctr. 4. [*Man's Life is but a poor Pilgrimage.*]

'Tis twice thus titled in my Text, *Jacob* calls his own Life *a Pilgrimage*, in the fore-part of it, and the Life of

of his Progenitors, he calls a Pilgrimage alſo in the latter part. The Apoſtle *James* moves a Parallel Queſtion to this of *Pharoah*'s. The latter asks [*What is your Age?*] Gen. 47. 8. and the former asks [*What is your Life;*] Jam. 4. 14. This of the *Apoſtles* admits of a double Anſwer.

The *Firſt* is *Philoſophical*, And

The *Second* is *Theologicdl.*

The Firſt is that *Anſwer* which not *Vain*, but *Solid* and *Sage Philoſophy* gives to the Apoſtles Queſtion [*What is Man's Life?*] to ſhew the *Nature* of it.

1. *Plato* (that Divine Philoſopher) calls Man's Life a *Game at Dice*, wherein what ſhall be the caſt

[*more* or *leſs*] is not in the Gameſters Power, yet whatever is the caſt, 'tis the Gameſters Duty to make the beſt Improvement of it, that he may win the Game: This *Platonick* Notion carrieth a Correſpondency with the *Analogy of Faith*, and with the *Scripture of Truth*, which ſaith [*Mans ways are not in himſelf*, &c.[Jerem. 10. 23. 'Tis indeed the Saying of ſome [*quiſque ſuæ Fortunæ Faber*] *Every Man is the Framer of his own Fortune*, which may be taken in *Sano Senſu*, if Interpreted only by that *firſt Sermon* (after *that* upon the Fall) which *God* (Himſelf) Preached to *Cain*, Gen. 4. 7. *If thou doſt well, Shalt thou not be accepted?* But if thou *Doſt ill, Sin lies at thy Door.* Notwithſtanding, *It is not in Man to direct his own Steps*, ſaith *Jeremy*; much leſs to order the Succeſs of his Works,

Works. *Solomon* ſaith, *Man's Diligence* without *God's Bleſſing cannot inrich*, Prov. 10. 4, 22. Man knows not therefore, what his *Caſt* ſhall be (more or leſs) in this Life, yet is it his Duty to make the *Beſt* and (if it be poſſible) a *Bleſt* Improvement of all Occurrencies of Providence attending him, That through Grace (which is the true *Philoſophers Stone*, that turns all it touches into Gold) all Natural and Moral Evils may be converted into Spiritual good; This is the only way to win the beſt Game in the World. *Vincenti Dabitur corona Vitæ.* The Winner's Wage is Eternal Glory, *Revelat.* 2. 10, 17, 26. and 3. 5. 12. 21.

Secondly, Next to *Plato*, Hear *Seneca.* (Theſe two were the two *great Luminaries* of the *Heathen*

World) who abounds in his *Alluſi-ons* upon this Point. As

1. This *Wiſe Moraliſt* calls Man's Life a *Warfare*, wherein how ſoon our Enemy (Death) will come upon us, and overcome us, we know not, Therefore ſhould we be always upon our Watch, and Ward.

2. He compares Man's Life to a *Flaſh of Lightning*, which immediately *appeareth*, and as immediately diſappeareth again.

3. The Philoſopher comes up higher to the very Terms of our Text, and plainly ſaith, That *Man's Life* is but a *Pilgrimage* and Path-way to Death.

Some indeed ſay, That this ſame *Seneca* was acquainted with the *Apo-*

Apoſtle Paul (his Contemporary in *Nero's* time) and that *Epiſtles* were writ from each to other, ſo might borrow ſuch Divine Notions from *him*: But ſure I am, *he* could not be Converſant with our Patriarch *Jacob*, unleſs in *Moſes Pentateuch*, from which *he* might borrow ſuch Sacred Phraſes, *&c.* as *Homer* did his *Alcinous Garden*, &c. and *Ovid* his *Deucalions Floud*, &c. from thence.

Thirdly, *Pythagoras* (Briefly of the reſt) compareth Man's Life to a *Stage-play on a Theatre*, where a Man acts his Part for a while, then retireth, being diſ-attired or deveſted of all his Hiſtrionical Attire and Acting Garments.

Fourthly, To this add that of *Simonides* (Related by *Rodulphus Agricola*)

Agricola) who being askt, What *Man's Life* was? Answered with a Silent Sign, shewing himself to the Company a little while, and then with-drawing out of their sight.

Fifthly, *Epictetus* Declares *Man's Life* to be like a *Voyage at Sea*, upon the Narrow Seas, wherein he meets with High Winds, Rough Waters, Surging Waves, (as it were) all in a Conspiracy to swallow him up; and if he escape the *Storm*, either Ragged Rocks, or Cruel Quick-Sands may Shipwrack him in a *Calm*. Yea, it may be, that *Pyrates* may plunder him, or some contrary Blasts may blow him too soon to Shore: However, in those *Narrow Seas* there is but a short Cutt from Shore to Shore.

Many

Many more Sayings of thoſe *Heathen Sages* might here be multiplied, were it not to avoid Prolixity.

I have done with the *Philoſophical Anſwer* to [What is Man's Life?] Let us hear what is that which is *Theological*, that hath a more Noble Original, and is Taught in an Higher School: *Picus Mirandula* ſaith excellently, that *Philoſophy ſeeks Truth, Divinity finds it, and Piety poſſeſſeth it.* The Notable Eſſays of the former have been heard, but *Scripture Diſcovery* is the *more ſure Word of Prophecy, whereunto we ſhall do well to take heed*, 2 Pet. 1. 19.

The *Word of God* aboundeth with many Metaphors to Illuſtrate the Nature of the *Life of Man*, being all Anſwers to the *Apoſtles Queſtion* [*What*

[*What is your Life?*] I can but ſingle forth ſome very few of them, that this narrow Diſcourſe ſwell not too much.

The (*Firſt*) Reſemblance (waveing thoſe I mention'd before from *Pſal.* 90, &c. which I inlarged on the more, becauſe 'tis a Paraphraſe on my Text) is that of the *Apoſtle James* who mov'd the *Queſtion*, *What is your Life?* And gives himſelf the *Anſwer* to it; no doubt, but well Accommodated, becauſe he was inſpired by the *Holy Ghoſt* to give it. *He* ſaith, [*It is even a Vapour that appeareth for a while, and then vaniſheth away*] Jam. 4. 14. Oh what a poor empty thing is a *Vapour*, no Solidity in it, 'tis not ſo much a *Thing*, as next to *No-thing*, It diſperſeth it ſelf ſo ſoon as it is raiſed, no ſooner it *appears*, but it *diſappears*:

Oh

Oh then, *What a vain ſhew maketh Man* in his Life. *Pſal.* 39. 6. The Pomp of Great Princes is πολλὴ φαντασία a Swoln Bubble, a *big Phanſie*, Act. 25. 23.

The (Second) Reſemblance is *Smoak*, *My Days* (ſaith *David*) *are Conſumed like Smoak.* Pſal. 102. 3. Good God, what a Vain thing is *Life*, if no better than *Smoak!* a *Vapour* may be lovely with its comely Colours, but *Smoak* is a Sooty thing, pleaſing to none, but offenſive to all; none thinks that *Smoak* is worth keeping, ſo *Life* may be as *Smoak to the Eyes*, burdenſome enough: Though the Flame of Fire be *Smoak* fired, yet the *Smoak* it ſelf hath not a Spark of fire in it; Thus this Temporal Life hath not ſo much as a Spark of Light, and Life in it compared with Eternity. Who can hold

hold *Smoak* in his hand, or take and keep an handful of it? No more can he his *own Life*. Oh how *Smoak* haſtens up into the Heavens in its *Rowling Pillars*, and circular Agglomerations! ſo doth Man's Life to the Fountain of Life, from whence it came: The *Spirit returns to God*, Eccleſ. 12. 7.

The *(Third) Metaphor* is a *Shadow*, *Man fleeth as a ſhadow, and continueth not*, Job. 14. 2. and Pſal. 112. 11. A *Shadow* (we know) laſteth not long at any time, it can but laſt the length of a Day at the longeſt, for as ſoon as the *Sun* hides his Head under the *Earth*, the *Shadow* is gone; But moſtly it laſteth but a little part of the Day, becauſe the Sun is oft hiding his Head under a Cloud, and ſo oft is the *Shadow* gone: The *Shadow* of the Dyal haſteth

haſteth to its Period, and who can ſtop it. So doth *Man's Life*, It *flieth, as the Shadow of the Night before the Day*, and *as* the *Shadow* of the Day, until Night returneth; The *Shadow* paſſeth along as the *Body* paſſeth, and who can hold it? but the Night cometh and taketh it away. Man carries an handful but of *Smoak* or of a *Shadow*, while he carries his Life in his hand. Oh what a poor handful is that which cannot be held! Oh how many (like *Æſop's Dog*) do catch at this *Shadow* of a *Temporal Life* (which is ſlippery as Smoak or as a Shadow, ſo cannot be held, and oft ſo *Vain* and *vexing*, that 'tis not worth holding) neglecting in the mean time, that great Command [*Lay faſt hold on Eternal Life.*] 1 *Tim.* 6. 19.

The

The (*Fourth*) Similitude is, a *Shepherds Tent* [*Mine Age is departed, and removed from me, as a Shepherds Tent*] ſaith *Hezekiah*, Iſaiah 38. 12. The *Shepherd* removes his *Tent*, as his Flock removeth from one place to another, and he can remove it eaſily and ſpeedily. Now the *Lord is our Shepherd*, Pſal. 23. 1. and our *Bodies* are as ſo many *Tents* or *Tabernacles*. Bleſſed *Paul* (who was a *Tent-maker*, Act. 18. 3.) compareth the *Body* of Man to a *Tent* or (which is all one) to a *Tabernacle*, 2 *Cor.* 5. 1. The *Tent* ſtands not, or falls not at its *own*, but at its *owners* Pleaſure; ſo *Man's Life* is not at his *own choice*, but at *God's Command*; The *Body* is not call'd there a *Temple* (as *Chriſt Body* was, John 2. 21. which could *ſee no Corruption*, Pſal. 16. 10. & Act. 13. 35. but was

to

to ſtand like a Stable *Temple*, wherein the *God-head dwelt Bodily*, Col. 2. 9. For ever) but 'tis call'd an *earthly Houſe*, a ſhaken weather-beaten Houſe, a decaying Cottage, and a *Tottering Tabernacle* that muſt be taken down: God's own hand (that erected it) comes in a Fit of Sickneſs, and gently ſlackens the Cords, and draws out the Pins that upheld this *Tent*, or *Tabernacle*; and ſometimes the Tent is blown down with ſome Blaſt of ſudden Death, *&c.* Yet if Godly to be raiſed again, is a more *Glorious Pallace.*

The *(Fifth) Compariſon* is, the *Shuttle of a Weaver*, Job. 7. 6. which in a moment paſſeth from one ſide of the Web to the other. The *Shuttle* hath a very ſudden Motion, and a very ſwift Paſſage from end to end, it ſtops not, tlll it (ordinarily) be

be through the Web, yet *Job* ſaith, [*My Days are ſwifter than a Weaver's Shuttle*] that is, the time of my Life haſtens far faſter than *it* to its appointed Period: And *Hezekiah* compares *God* to a *Weaver*, and his own *Life* to the *Thread*, which the Weaver cutteth off either when the Web is finiſhed, or before it comes to the Thrums, even at his Pleaſure, Iſa. 38. 12. [*He will cut off like a Weaver, my Life*, &c.] Before my *Web* be throughly wrought, before *it* reach the Thrums that are tyed to the Beam at the end of the Loom. The Blind Heathens did hammer at this great Truth, in their Fiction of the *Three Fatal* Siſters, *Atropos*, *Clotho*, and *Lacheſis*.

Clotho colum Bajulat, Lacheſis Trahit,
Atropos Occat.

Clotho

Clotho holds the Diſtaff, *Lacheſis* Spins out the Thread, and *Atropos* cuts it off at Pleaſure: As the *Shuttle* is caſt to and again and carries the Thread along with it forward and backward, *&c.* So is *Man's Life* toſſed too and fro, backward and forward, Night and Day, The Night caſts this *Shuttle of Life* to the Day, and the Day caſts it back to the Night again, but at length this tender Thread either breaks, or *is cut off* according to *Hezekiah*'s Phraſe) and poſſibly the *Weaver* will cut the Web out of the Loom, before it be half accompliſh'd, as this *Dead young Man* may ſufficiently demonſtrate: As to the Caſe of *Hezekiah*, *He* then thought his Thread had been in breaking, but *God* (the *good Weaver*) tyed the almoſt broken Thread again upon a *Weavers* Knot, ſo *Hezekiah*'s Life

became as an interrupted Web, an
was woven on for Fifteen Yea
longer: And ſurely the *Meſſiah* pu
forth the moſt Exquiſite Skill of a
excellent Weaver upon all thoſ
whom he raiſed from *Death to Life*
ſo made that tender Thread hold o
as firmly, as if it never had bee
cut off or *broken*. *Lavater* hath a
uſeful Note upon thoſe two Texts o
the *Weaver's Shuttle*, ſaying, [You
that are *Weavers*, or but *Lookers* up
on their Work] *Meditate on your*
Mortallity, and your haſtening (a
the *Shuttle*) to your End, and learn
thence to *live Holily*, that you may
Die Happily, for without *Holineſs*
you cannot have *Happineſs*. Hebr
12, 14.

The (*Sixth*) *Parallel* (omitting
the many more Metaphors occurring
in Sacred Writ, of which ſome l
may

may mention upon the next Obſervation) is that in my *Text*, [*Man's Life is a Pilgrimage.*] Sometimes the *Scripture* compares the *Life of Man* to a *Voyage at Sea*, and ſometimes to a *Pilgrimage by Land*, Theſe two are as Siſters, *Synonoma's*, and have the ſame Sence and Significations, though in differing Expreſſions.

Firſt, As Man's Life is likened to a *Voayage at Sea*, ſo it repreſenteth, the Perils from *Pyrates*, *Tempeſts*, &c. that Mortal Man is expoſed unto. [*Is there not an appointed time*] Job. 7. 1. The *Septuagint* reads it πειρατήριον *Locus Piratarum*, *Zanchy*, a *place of Pyrates*, The *Ship* is never ſafe but in Harbour. But *Job* makes this Alluſion more plainly, ſaying, [*My Days are paſſed away as the ſwift Ships.*] Job. 9. 26. Alas, how was

poor *Job* as a Ship, *toſſed with Tempeſts and not comforted.* Iſa. 54. 11 till God brought him to the Haven. *Man's Life* as a Ship before the Wind, paſſeth on without any ſtay, until it come to Shore: Whether the Marriners in the Ship be ſleeping or wakeing, working or eating, ſhe runs on her courſe: So doth *Man's Life* run on, however he ſpends his time, whether he ſleeps or wakes, *ſerves God, or ſerves the Devil,* the Wind of Divine Power and Providence is carrying *our Ship of Life* nearer its *Port*, while I am thus Speaking *and you Hearing*, God grant *it* may be the *Cape of Good Hope*, *Heaven*, to wit, the beſt landing place.

Secondly, As *Man's Life* is likened to a *Pilgrimage by Land*, ſo this likewiſe declares it to be a Perilous Paſſage and Path-way. We muſt not

not take the Word [*Pilgrimage*] in the Text either *ſtrictly*, or *Superſtitiouſly* in the ſence of the *Popiſh Votaries*, *Jacob* was not to be looked upon (no not by *Pharoah* himſelf) to be a *Popiſh* Pilgrim, nor any of the Holy *Patriarchs* his Predeceſſors: The *Popiſh Pilgrimage* to *Jeruſalem* is a *Ridiculous*, as well as a *Superſtitious* Practice, for no one place can bring a *Man* nigher *God*, than another, all parts of the *Earth* have an equal diſtance from *Heaven*; though the *Romaniſts* plead, that Father *Cyril* went thither, yet *he* himſelf profeſſeth, that *he* went not upon the account of any private Pilgrimage to *Jeruſalem*, but as *he* was ordered by Publick Authority to viſit the *Eaſtern Churches*, and to eſtabliſh *them* in the Truth. But we muſt underſtand *Pilgrimage* here *largely*, for a *Path-way* a *Thorough-*

Fare, a *Courſe*, *Race*, or *Journey* from one place to another. Thus a *Pilgrim* in Scripture-Sence is all one with a *Traveller*, *a Stranger* and a *Sojourner*: *Man's Life* is but his *walk* and *way*.

There be many *Congruities* betwixt them, which I ſhall reſerve to diſcourſe upon in handling the *Sixth Obſervation*, as being their proper place, adding only here, that there is a *Two-fold Pilgrimage*.

Firſt, A *Natural*
Secondly, A *Moral* } *Pilgrimage*.

Firſt, The *Natural Pilgrimage* is the *courſe* that a *Man* rides, the Race that he runs, even the whole Paſſage and Progreſs of his Life of Nature [*ab Utero ad Urnam*] from his *Birth*

Birth to *his Burial*, for till then he comes not to his Journeys end, or to the Period, or *full Point of his Pilgrimage*, There be two Terms in this *former*, to wit, the *Grave of the Womb* is the *Terminus a quo*, or ſtarting place, *Man* begins this *Pilgrimage* as ſoon as he is Born of a Woman, and comes out of the Womb into the World, and *he* never reſts from his Travel (but is a poor Pilgrim ſleeping and waking) until he come to reſt in the *Womb of the Grave:* There the *weary be at Reſt.* Job. 3. 17. that is, *His Terminus ad Quem.*

There is *Secondly*, a *Moral Pilgrimage*, wherein likewiſe there are two the like *Terms*, This is a walking from our *ſelves*, and from our Sins, up unto *God* and unto *Godlineſs.* The *beginning* of this *Pilgri-*

mage (Morally taken) is the privative part [a *ceasing from Sin*, or *departing from Evil*] and the *Accompliſhment* of it is the *poſitive part* [*Learning to do well*, and not only a *purſuing*, but alſo an *overtaking of that which is Good*] Iſa. 1. 16, 17. and Pſal. 34. 14. and Amos 5. 15. And this is a *Metaphorical Walk*, *non Pedibus*, *ſed Affectibns*, as ſaith the *Father*, with our *Affections* (Thoſe *Feet* of the *Soul* whereby *it* goes forth after Objects) more than with *thoſe of the Body*.

I. *USE*.

Seeing your *Life* is but a *Pilgrimage*, a *coming* and a *going*, as *David*'s Phraſe is, and of *Joſhuah* before him [*Behold I am going the way of all the Earth*] 1 King. 2. 2. and Joſh. 23. 14. that is, The way of all the Men

Men upon Earth, who are all doom'd to go that way. *Hebr.* 9. 27. Oh conſider, both you *young*, and you *old*, your Life is a *Path-way* either to a *Priſon*, or to a *Pallace*, it is a Thorough-Fare either to *Heaven* or to *Hell*: Bethink your ſelves in time: Be Men and Women of *Conſideration*, for *that* is it which diſtinguiſhes *Men* from *Beaſts*, &c.

II. USE.

Then *Agree with your Adverſary* (an angry God for your Sins) *while you are in the way* of your Life, Matth. 5. 25. While you are going your Pilgrimage, before you come to the *Judges Houſe*, who will certainly ſend you (if *unreconciled*) into an Everlaſting Priſon: If you walk in the *broad way*, being all for Elbow-room to Sin, and leading looſe and Licen-

Licentious Lives, you are haſtening down to the *Chambers of Eternal Death* Matth. 7, 13. but if in the *Narrow-way*, of a ſtrict Converſation, Then are you going to a *Pallace*, not to a *Priſon*, ver. 14. a good Life always beſpeaks a good Death, and all Perſons are paſſing either to *Heaven* or *Hell* while they live, and when they Die, their Death is but a flitting to the *one place* or to the *other*, &c.

Having thus far diſcovered the *Nature* of Humane Life, defined or deſcribed in the *Text* to be, not any *Royal Progreſs* (which is conſtantly carry'd on, and manag'd after a Splendid manner, every way adapted to the Grandeur of Majeſty) No, the Life of Man hath no ſuch ſtately Proſpect in this Holy *Patriarchs* eye, but 'tis a *poor Pilgrimage*, twice

twice inculcated here, and as oft aggravated with contemptible Circumſtances relating to both the *Quantity*, and the *Quality* of this *poor Pilgrimage*.

From tke former of theſe two (to wit, the *Quantity*) ariſeth my *Fift Obſervation*.

Doctr. 5. [The *Pilgrimage of Man's Life is but a ſhort Pilgrimage*.

Thus this Bleſſed *Patriarch* computed his own Life in the Text to be but a *ſhort Life* conſiſting only of a *few Days*, though he had now attained to the Age of *an Hundred and Thirty years*: [*Few and evil*, &c.] To ſpeak diſtinctly of the [ὅτι] that it is ſo; of the [διότι] why it is ſo; and of the [πῶς] the manner how it is ſo, cannot be expected in

in this ſhort Diſcourſe, ſave only ſome promiſcuous Intimations of them all.

I. REASON.

The *ſhortneſs* of this *Pilgrimage* is Demonſtrable three ways.

Firſt, In as much as *Man's Life* is meaſured by *Days* (one of the leaſt Computations of time) not by *Weeks*, or by *Months*, much leſs by *Years*. Thus *Jacob* computeth his own Life by Days in the Text twice over, as *he* doth alſo the Lives of the foregoing *Patriarchs*. Thus *Job* likewiſe numbereth his *Life* by *Days* over and over again, as *Job* 7. 1. 6. and 14. 1. 5. and many more places, too long to enumerate. So *David*, 1 *Kings* 2. 1. 4. and *Pſal.* 103. 3. 11, *&c.* yea, and all the moſt Mor-

Mortified Men in Scripture do unanimouſly concur in the ſame Computation of their *Lives by Days*.

II. REASON.

The (Second) Demonſtration that *Man's Life is ſhort*, as it is *meaſured*, ſo it is *numbered* by his Days, yea to be but as one day. Becauſe it conſiſts only of a *few Days*, This *Epithet* is expreſſed in the Text, [*Few are my Days*, &c.] Man's appointed *Time* is but a *few Days*, Job. 7. 1. and 14. 13. 14. A *few Days* are the number *of his Life*, Pſal. 39.4. Yea, the *Days of an Hireling*, who is hired only for ſome *few Days* to do ſome Jobb of Work which requireth haſte, and is but for a Spurt, not laſting: Nay, Sometimes the Hireling is hired but for one *ſingle Day*, as *Matth.* 20. 1, 2, *&c.* where the

Para-

Parable calls *Man's Life* but one particular Day, consisting of twelve Hours. And what a poor part of time is one Day, especially when *the* Sun *Sets at the Noon of that Day.* Amos 8. 9. This makes it a very *short Pilgrimage* indeed, as was that of this *Young-man.*

III. REASON.

The (Third) Demonstration is drawn from Scripture Metaphors which Illustrate the *swiftness* of Man's Life in its Passage through the World, all implying the shortness of that Passage, for the *swifter*, that the Motion of the Runner is, the shorter is the time wherein the Race is run.

I might

I might Re-aſſume here, the *Philoſophical Alluſions* of Man's Life, As,

Firſt, *Plato*'s *Game at Dice*, is ſoon play'd out.

Secondly, *Seneca*'s *Flaſh of Lightning* ſoon vaniſheth.

Thirdly, *Pythagoras*'s *Stage-play* is ſoon Acted.

Fourthly, *Symonide*'s *ſhewing his Face*, ſoon ſhewed his Back and was gone.

Fifthly, *Epictetus*'s *Voyage* is very ſhort, and all the former are ſhort, none of them long abiding.

So

So likewiſe the *Theological*, As

1. *James*'s *Vapour* ſoon Evaporateth.

2. *David*'s *Smoak* ſoon Dwindleth.

3. *Job*'s *Shadow* ſoon Vaniſheth.

4. *Hezekiah*'s *Tent* is ſoon taken down.

5. And both *Job* and *Hezekiah*'s *Shuttle* hath both a *ſwift and* a *ſhort* Motion, *&c.*

6. The *Prophet*'s *Graſs* ſoon *withereth*, and his *Flower* ſoon *fadeth*, The Time for all theſe is but a *ſhort Time*, as ſaith the *Apoſtle* [*The time is ſhort*] 1 Cor. 7. 29.

But

But to inſiſt only upon thoſe three great *Metaphors* that *Job* ſeriouſly plays upon all together [*a Poſt, a Ship, and an Eagle*] Job 9. 25, 26. to ſhew the *ſwiftneſs* and (thereby) the *ſhortneſs* of his own Life or Pilgrimage.

The Improvement of theſe three Points muſt ſtand here for a *Third Application.*

The Firſt Simile.

The *Firſt* Metaphor Reſembleth *Man Riding Poſt*, [*My Days are ſwifter than a Poſt*, &c.] which Alluſion hath a fourfold *Congruity.*

Firſt, As the *Poſt-Boy* is one that Rides upon Swift Horſes, *ſpurring* them End-ways, and ſparing no

Horſe-fleſh, Riding always upon the Speed, with *Haſte*, *Haſte*, *Haſte* for His Majeſties Service, from City to Country, and from one Kingdom to another, carrying always Matters of Great Concern along with him: So every Man is Riding Poſt in this Life, carry'd in the *Chariot of Time*, which is drawn by the *ſwifteſt Horſes*, even ſuch as be *Winged Horſes* like *Pegaſus*, and ſo *Flee faſter than any Poſt*, according to *Job's* Phraſe [*My Days are ſwifter than a Poſt, They flee away, &c.*] They run faſter, and outrun the Poſt. Oh that *Men would conſider* the great Concern of the Pacquet they carry, and the Tendency of their *way*, &c. *Bethink your ſelves*, 2 Chron. 6. 37. (as the *Hebrew* Reading is) and *conſider*. Διελογήσαντο. *Septuagint* Reads Pſal. 119. 59. Make a Dialogue with your own Hearts, *commune with them upon*

upon your Beds; as *David* did, *Pſal.* 4. 4. *Excutite, Excutite*, Zeph. 2. 1. *Shake your ſelves from* Sluggiſhneſs, as *Sampſon* did, Judg. 16. 20. *Conſider* and *better conſider*, Hagg. 1. 5, 7. do it not to half part.

Secondly, The *Poſt* Rides Night and Day without either ſtop or ſtay, making no long Meals any where, but takes a Bit and away, *&c.* So *Man's* Life is ever in motion, it makes no ſtands at any place or time, but every Moment he is yielding ſome little unto Death, his Life is paſſing towards it, while *he* is ſleeping in his Bed; He is ever Riding Poſt, be it *Winter* or *Summer* time, or be his *way* and *weather* fair or foul, in *Proſperity* or *Adverſity*. Oh *that there were ſuch an Heart in* Men *Deut.* 5. 29. to *conſider their latter end.* Deut. 32. 29. Seeing every

Year, *Month*, *Week*, *Hour* and *Minute*, you are riding Poſt to your Graves. They that do not *Remember their latter end*, are to be *lamented*, becauſe they will *come down wonderfully*, Lament. 1. 9.

Thirdly, The *Poſt* is Betruſted with Matters of weightieſt Moment; ſometimes the *ſaving* or *ſinking* of a Kingdom depends upon the *Poſts Carriage* or *Miſcarriage*; *he* therefore (in ſuch a Caſe) is commanded to Ride upon pain of Death, and dare not loiter, or linger careleſly, till he come at the end of the Stage, and till his Pacquet be carefully delivered: So *Man* in his Riding *Poſt* is betruſted with a concern of Infinite and everlaſting Conſequence, to wit, his *Pretious Soul*, which is a *Jewel* of more *worth than the whole World*; *Chriſt* (who is *Truth*

Truth it ſelf) ſaith ſo, and he is beſt able to know the *worth of Souls*, becauſe he alone paid the price of Souls. *Matth.* 16. 26. and 20. 28. Oh *conſider*, how every one of you are Riding Poſt with this *Pearl of great Price* in your hands, take heed of ſcattering it, or trucking it away for Traſh and Trifles; you Ride upon pain of Death, be not careleſs, your *Life Spiritual and Eternal* lies at Stake; how can you be too careful? beware of Spiritual Slumber, until your *pretious Pacquet* be delivered upon a Dying Bed, and you then be able to ſay with the Proto-Martyr *Stephen*, [*Lord Jeſus, Receive my Spirit*] Act. 7. 59. or better with your *Bleſſed Redeemer*, ſaying [*Father, into thy hands I commend my Spirit*] Luke 23. 46. Thus *David* was careful to deliver his Pacquet

into Right hands both *Living* and *Dying*. Pſal. 31. 5, *&c.*

Fourthly, Some *Poſts* Ride *longer* Stages than others, and ſome *ſhorter* with their Mail, and Errand; yea, ſome are ſtopp'd and Robb'd of their Charge, *&c.* Thus no Man knows the length of his Poſt-Stage: We know, that it is but ſhort in *General*, but alas, we know not how ſhort it may be in *particular*: We are bid [*not to Boaſt of to Morrow, for we know not what a Day may bring forth*] Prov. 27. 1. Jam. 4. 13. Matth. 6. 34. We know not what lies hid in the Womb of Time, one Big-belly'd Day may diſmount us: as *young* as we, as *ſtrong* as we have been diſmounted; yea, ſome we ſee daily are *unhorſed* aſſoon as thy ſet out, dying in their Child-hood: God call'd from Heaven to *Abraham*, ſaying

ing [*Stay now thy ſtriking*] Gen. 22. 10, 11. and he may call upon any one of us this or the next Moment, ſaying [*Stay now your Riding*] God (indeed) gives to ſome enough of *Riding Poſt*, they are weary with *Poſting*, weary of the World, and the World as weary of them, they *live undeſired* and *die unlamented*: But all muſt *wait till their change come*. Job 14. 14.

The *Second Alluſion* in Job 9. 26. is a Man *Sailing in a Ship*. Mark the *Gradation*.

The Second Simile.

Firſt, *A Ship is ſwifter* than a *Poſt*, and thence *Job* riſeth higher there; but an *Eagle* is ſwifteſt of all the three: A *Ship* paſſeth ſwiftly before the Wind, and ſtoppeth, ſtayeth

eth not, till ſhe come to the Shore, ſome one Port, ſhe is *Bound* for and reſts not, ſtrikes not Sail, till ſhe reach her deſired Harbour or Haven.

Mark alſo the *Congruity* in ſundry Particulars betwixt *Man's Paſſage through this Life*, and a *Ships paſſing through the Sea.*

The *(Firſt)* Congruity is, as a *Ships Bulk* (being built juſt after the manner of *Man's Body* in a Supine poſture, the Bottom-Tree anſwering our Back-Bone which hath many Ribs riſing up on both ſides, *&c.*) is made for *Motion*, not *Reſt*. Hence the *Ignorant Indians* call'd the firſt ſhips they beheld [*Moving Iſlands*] All ſhips are made for launching out into the *Deep Waters*. Pſal. 107. 23, 24. And when heaved from off the Stocks

Stocks (where they are built) in order to their paſſing down into the Deep, have a peculiar Name (as the *Good-Speed*, the *Adventure*, &c.) put upon them: Even ſo it is with the poor *Iſle of Man*, (ſo called) he upon his firſt Launching forth from his Mothers Womb, into a Sea of miſery, hath ſome ſignificant Name put upon him, with many hearty wiſhes (from Parents and Relations) ſent after him, both for his *Safety* and *Succeſs*.

Secondly, No ſooner is the *Ship* Launched out into the Main Ocean, but ſhe meets with contarry Winds, raging Waves, dreadful Storms, *&c.* as before; ſo that ſhe is never ſafe or quiet till ſhe reach her Reſt, in her *deſired Haven*, Pſal. 107. 30. Thus it is with *Man*, while in this lower World) the *place* of *Pyracy*,

Job

Job 7. 1. *ut ſupra.*) He is aſſaulted with many Pyrates (who hang out falſe Colours, to decoy him within the Command of their Cannons) *He is Afflicted, toſſed with Tempeſts,* and *not Comforted,* Iſa. 54.11. This preſent evil World is a very *Shop, fully furniſhed* with All Tempting Tools, and the *life of man* is but as one Temptation, continued from Firſt to Laſt: 'Tis a *life* made up all of Temptation. *Man* is ever under either *Viſible* or *Inviſible* Dangers: He paſſeth through Perils (*in Perils often,* as *Paul,* 2 *Cor.* 11. 26.) every moment, untill he Reach to that Everlaſting Reſt, in a *Deſired Haven*, Heb. 4. 9. Revel. 14. 13.

The (*Third*) *Congruity* is, A *Ship* is not only made for *Motion*, but for *Swift Motion*. Hence *Job* phraſeth

ſeth it [*My days paſs away, as the Swift Ships*] Hebr. *Ships of* Ebeck, which may be read [*Ships of deſire*] whether they be *Ships of Pleaſure*, or *Yatches*, which are Built *Frigat-wiſe*, for *Sayling Swiftly*: Or they be *Ships of Pyracy* (as *Mendoza* reads it, ſaying, [*Naves Piraticæ & mercibus Vacuæ quam velociſſime Rapiuntur*] Plundering and Pilfering *Privateers*, being empty of Burdens, make the moſt ſpeedy way, in Plowing through the Waters; eſpecially when they have both Wind and Tide with them, to promote their Progreſs: Thus it is with poor mortal Man, who is a rowling, tumbling thing, like a *Ship*, hopping from *Hill to Mountain*, and meeting with no *Reſting Place*, Jer. 50. 6. *He reels to and fro, as if drunk*, like the Marriners in a toſſed Ship, *Pſal.* 107. 26, 27. Yea, and many mens motions

motions to *Hell* are as *ſwift Ships*, making *great haſte thither*, Prov. 1. 16. Iſa. 59. 7. Rom. 3. 15. *mans life* is *ſwift* of it ſelf, but it runs moſt ſwiftly when the wind of Temptation and the tide of Corruption concurr to carry it forward &c. Oh would to God the motions of your minds, made as much expedition towards *Heaven*, as *wicked men* do towards *Hell*: All men are *Ships* of *Deſire*, both good and bad, All are Home-bound to one of thoſe *ports*; and never do the winds ſo much fill the Sails of ſuch and ſuch a Ship, as *Deſires* do fill the minds of the Mariners to be at ſuch and ſuch a *Deſired Haven*: 'Tis true, the worſt of wicked men do not *Deſire Hell*, yet though they do not deſire *that end*, they have ſtroug deſires towards *the way* to that end; how ought every *gracious ſoul*

to

to pray for the freſh gales of *Gods Spirit*: *John* 3. 8. and to cry with the Spouſe in the Song [*Awake O Northwind, and come thou Southwind, blow upon me*, &c.] *Cant.* 4. 16. a Godly Perſon hath with *Paul* his [*Cupio Diſſolvi*] a deſire to be diſſolved and to be with *Chriſt*, *Phil.* 1. 23. O how ſhould we all (with the *penitent prodigal*, *Haſten home to our Fathers Houſe*, &c. *Luke* 15. 17, 18, 20. *Heaven* is our home, 2 *Cor.* 5. from 1. to 7. 'tis our *Deſired Haven*, *Pſal.* 107. 30. even everlaſting happineſs.

Fourthly, the (*Fourth*) paraphraſe upon *Jobs phraſe* (that mans life is like a Ship) followeth, that as a Ship leaves no viſible tract behind her, ſo life *paſſeth unto death, and the memory of it is forgotten.* Solomon ſaith, *the way of a Ship in the midſt of*

the

the Sea cannot be tracked, *Prov.* 30. 19. for though she make deep furrows in her passage all along, yet do they immediately close up again: and the same *Solomon* saith of men, yea of great men (that carry a great figure in their place, and be of a Ruffling grandeur in the world) when once Dead, the memory of them wears out of the mind, *Eccles.* 8. 10. and 9. 5. Thus *Ægypt* forgat *Joseph*, *Exod.* 1. 18. and *Israel* *Gideon*, *Judg.* 8. 34, 35. *Yea men*, *Friends and Familiars remember the dead no more.* Thus likewise some understand that phrase in Dan. 8. 5. [*The he goat toucheth not the ground*] in this sence that it imports, not only the speed and expedition of *Alexanders* prodigious conquests, but also that in ā short time no man would know what was become either of that great conqueror, or of

of any of his vaſt Conqueſts, there would be no print of any their foot-ſteps left behind, they would no more be found than *the way of a ſhip in the midſt of the Sea.* Yet O how good it is to be a godly perſon for *the Righteous ſhall be had in Everlaſting Remembrance, Pſal.* 112. 6. *the memory of the juſt ſhall be bleſſed., Prov.* 10. 7. they ſhall be mentioned with much veneration, after death, even by thoſe that ſpared not to Reproach them in their life; their very name ſhall be honourable and acceptable to God and men; whereas the *name of the wicked rotteth,* and ſtinks above ground, *Prov.* 10. 7.

Fifthly and laſtly, a Ship never reſts, till ſhe come into her deſired Heaven, ſo mans life ſtays no where till it comes to its long reſt, and that is a bleſſed reſt to thoſe that *dye in the*

the Lord, *Revel.* 14. 13. *that fall asleep in Jesus*, 1 *Thes.* 4. 14. God takes a way their Souls out of their bodies (as it were) by a Kiss; thus Rabins read that phrase [*Gnal pi Jehovah*] *Deut.* 34. 5. *at the mouth of the Lord* Moses *dyed* (not, as we, according to the words of the Lord) As if God had taken away his Soul with a kiss of his mouth; such a kiss of love as the Spouse prayed for, from the mouth of Christ, *Cant* 1. 2. when this is done what follows after but rest from labours? (1) from *Labours of necessity* (2) from *labours of Infirmity*, and (3) from *labours of Iniquity.*

(1.) They Rest from the *first*, to wit, the *Necessary* yet toilsom Labours of this Life; they take no more thought [*Propter Victum & Amictum*] what they shall eat, drink,

or

or put on: They hunger and thirſt no more; they are then ἰσάγγελοι *as the Angels*, that need no ſuch things, *Mat.* 22. 30. The *Lamb* there *Leads and feeds them*, Rev. 7. 16, 17, they are then clothed with Glory, 2 *Cor.* 5. 2, *&c.*

(2.) From Labours of *Infirmity*, they have their *Writs of Eaſe*. No *more pain*, as well as *no more pains*, Rev. 21. 4. No *Grief* nor *Gripes* then, *Job* in no fear of the *Caldeans* there, *Job* 3. 17, 18. Their *Bacah* is then turned into *Berachah*, their *ſighing* into *ſinging*, *miſery* into *maſeſty*: *All Tears are wip'd from their Eyes.*

(3.) From the Labours of *Iniquity*. All men are under a Sinful Neceſſity here, *Eccles.* 7. 20. Sin will keep houſe with us, whether

we will or no: 'Tis an heart-greiving Inmate, till *Death* turn it out of doors, as *Sarah* did *Hagar*, *Gen.* 21. 10. *&c.* This the Anti-Type Typified by the *fretting* Leproſie, that could not be ſcraped out of the walls of the houſe infected with it until all the Stones and Timber thereof were taken down to the ground, *Levit.* 14. 43, 44, 45. As *Ultimus morborum medicus eſt mors*, Death heals all the Diſeaſes of the Body. So *Peccatum erat obſtetrix mortis, & mors erit Sepulchrum peccati*, Sin was the Mid-wife to Death, and Death ſhall be the Sepulchre of Sin in the Soul. A believing Soul is not taken away *in his ſins*, (as *John* 8. 21.) but *from his ſins*: Till then, we are all bound to this Body of Sin, which makes us cry out, [*O Wretched men that we are*, &c.] This brings down with Sorrow to the Grave. But then

Chriſt

Christ Delivers us from that Bond, *Rom.* 7. 24, 25. Causing the Death of the Body, quite to destroy that *Body of Death*, till then, mans life is a *sore Travel*, Eccles. 1. 13. & 2. 23. While the Plummets of Sin hang at the heels of our Souls, we are *Restless*, altogether Restless, but when *Death* comes to Strike off those Plummets, Then there is *a Rest indeed.*

The Third and last Resemblance in *Job* 9. 26. is from the *Eagles Flying*; the *Climax* here is very observable, An *Eagle* is swifter than a Ship, as a Ship swifter than a *Post*. The *Eagle*, of all flying Fowls is reputed the swiftest flight, and hath the strongest Wing, *Habb.* 1. 8. *Prov.* 30. 19. The way of an *Eagle* in the Air, is *High*, *Swift* & *Strong*. Thus Life hasteth from us, and Death

haſtens to us, as doth the *Eagle* to the *Carcaſs* it deſireth to devour, *Matth.* 24. 28. Then is the *Eagle* moſt ſwift when hunger (as it were) doth add Wings to his Wings, then comes he upon his Prey, like a Thunder-Bolt upon the Earth, ſwiftly and ſuddenly, before it can ſhift for it ſelf. Thus *Death* is not ſaid to walk on foot, but is mounted on Horſe-back, *Rev.* 6. 8. *Death rideth upon the Pale Horſe.* Death Rideth *Poſt* (as above) upon a winged Horſe to us, as Life doth the like in *Poſting* from us. Oh how ſuddenly, ſome perſons are ſurprized with *ſudden Death.*

The Sixth and laſt *Obſervation* is from the Quality of it, *mans life is alſo a moſt miſerable Life.* 'Tis not only a poor Pilgrimage, but 'tis alſo a ſhort and *miſerable* one: 'Tis called here

here a *Pilgrimage*, and that made up of a *few* daies, and thoſe *evil* ones alſo. When *Man* came firſt out of *Gods Mint*, (in his ſtate of Innocency) he was a curious Silver-Peice, which ſhone moſt gloriouſly, *Pſal.* 8. 5. *Eccles.* 7. 29, *&c.* But now ſince the *Fall*, he is become a poor, thin, worn *loſt Groat*, *Luke* 15. 8, 9. Which hath loſt its *luſtre*, *weight*, the *ſound of ſilver*, and its *image* and *ſuperſcription*: He is now the *Prodigal* loſt, and a Pilgrim wandering in the *Wilderneſs of ſin*, when caſt out of the *Garden of God*. *Man* is now become miſerable every way, miſerable in his Name, *Enoſh*, which ſignifies, (*mere miſery*.) And in his Nature, but a bagg of Dung, a lump, not only of *Vanity*, but of *Miſery* alſo. *Man* is miſerable,

(1.) At his Birth, *Antequam natus eſt Damnatus*, ſaith *Ambroſe*; He

He is *Condemned* as he is *Conceived*: His *Birth* is polluted, *Pſal.* 51. 5. and *Ezek.* 16. 4, 5. & *Job* 14. 12. He comes crying into the World, prophecying (as it were) that he is now launching out of the Haven of the Womb, into the wide Ocean of Care and Calamity: So,

(2.) He is miſerable *in his Life*: A Life *Full of Trouble*, Job 14. 1. *He is Born to miſery*, Job 5. 7. His *Childhood* and *Youth* is not only *Vanity*, *Eccles.* 11. 10. But if not *villany*, 'tis yet *miſery*. Yea his Middle-Age is made miſerable by graſping too greedily of that bundle of Thorns, the *World*, &c. Much more his Old-Age, which is expreſly called *an Evil Age*, *Eccles.* 12. 1. Thus in theſe four reſpects, *man* is more than thrice miſerable as to *his life*.

(3.)

(3.) At his *Death* moſt of all, (if not Born again, before he Dye) then he doth but *Begin his Endleſs Miſery.*

USE. I.

Oh that I could be a *Boanerges*, or *Son of Thunder*, to awaken ſouls out of the *ſleep of Sin*, [*what meaneſt thou O thou Sleeper, ariſe?* &c. Jon. 1. 6. *Awake, awake, why ſleepeſt thou*, &c. Eph. 5. 14. *Call upon thy God*, and be not ſtill faſt lull'd aſleeep, by a Soul-undoing Devil, in the bewitching Cradle of Carnal Security. Knoweſt thou not, that upon this *moment* (and God only knows how ſhort it may be) depends no leſs than thy *Eternity* of *Woe* or *Weal?* As the Tree falls, ſo it lyes, and ſo it riſes again: what way the Tree leans, that way it falls, either to *South* or *North*, and it leans that way

way it hath moſt boughs on; O then enquire, on what ſide moſt boughs grow, that to *Heaven* or that to *Hell*? Ye had better dye in a Ditch, Dunghil, or Dungeon, as *Dye in ſin*, Joh. 8. 21.

USE. II.

Then Study this *Patriarchs Opticks*, who had a Right Proſpect of *mans life*; that it is but a *Lingring Death*, a *Poor*, *Short* and *Miſerable Pilgrimage*, wherein thou muſt expect *foul way* and *weather*, as well as *fair*: A *Returna Brevi Term* may (ere ever thou be aware) determine thy Pilgrimage. The *Angels* Queſtion to *Hagar*, [*Whence comeſt thou, and whither goeſt thou*?] Gen. 16. 8. (Whether to *Heaven*, or *Hell*) is of Infinite Importance? *He that gathers in* Summer, *is a wiſe ſon*, Prov. 10. 5.

5. As this *Young-Man*, (whoſe Funeral we are Solemnizing) did: He had learnt to look upon all worldly things, with a *Pilgrim's Eye*, and to make uſe of them (in his way Home) with a *Pilgrims Heart*. Much more might I ſay, from my own perſonal Knowledge, were it not, that it is not my manner to *Paint Sepulchres*, or *to Beautifie the Tombs of the dead*, which is a work fitter for a *Phariſee*, Mat. 23.29. than for a Goſpel-Miniſter, *&c.*

USE. III.

Oh that all Young Men, were ſuch *Mortified Timothies* as *He was*, who lived much in a little Time! And though *he be deprived of the reſidue of his dayes*, Iſa. 38. 10. And hath not the *long life, promiſed to Piety*, yet God keeps his Word with him, for

for his Promiſe is but with the Silver of this life, but his *Payment* is with the *Gold of a Better* Life. So *Ion* ſaid, ὃν φιλεῖ Θεὸς θνήσκει νέος whom *God Loves*, *Dyes Young*: He's taken *away from the Evil to come*, 2 Kings 22. 20. Iſa. 57. 1. He hath lived long enough, that can ſay, (not, I have Married my Children to good Husbands, as Worldlings ſay, but) I have Married my precious Soul, to the Bleſſed Bridegroom: This was his Joy, yet could be Content to paſs out of the midſt of this *Joy on Earth* to poſſeſs a *Better* and *Greater* in *Heaven*: And O that we may enter into our Maſters Joy, as he hath done! As a *Poſt* that hath delivered his Pacquet to God, a *Ship* that is laid up in the Haven of Heaven, & an *Eagle* now feeding on the Carcaſs of Chriſt.

FINIS.

A Brief Relation of the First Conversion *and* (*after that*) *of the* whole Conversation *of that precious Young Man Mr.* John Draper, *drawn out of his* Experiences, Exercises, Examinations *of* Himself, *and his Evidences for Heaven; all writ with his own hand in Characters,* &c.

CHAP. I.

HAving diligently perused what a prodigious account he gives of himself with his own Hand-writing, I could not

not but ſtand aſtoniſhed, that one ſo young, and a ſervant too, and who had ſo much buſineſs on Earth in his Maſters ſervice, ſhould redeem ſo much time to make *Religion his buſineſs*, in ſerving his great Maſter Chriſt, and in ſecuring Heaven for his Soul: Though it ſeems almoſt incredible, yet it is moſt certainly true, that he Mellowed much, and Ripened faſt for *Abrahams* Boſom, as appears by the Sequel.

This Holy Young Man may be a very eminent *Patern of Piety* to Old as well as Young Men, in a fourfold reſpect (1.) for his *Experiences*, (2.) for his *Exerciſes*, (3.) for his *Self-Examinations*, and (4.) for his *Excellent Characters* and *Evidences* of his Intereſt in a better World. All which I find very ſtrenuouſly ſtated in his own Hand-writing, though in Characters, yet by the help

help of a Key is made both legible and intelligible, and now publiſhed for publick good.

I. For his *Experiences*, they fall under a twofold head, the former relates to his firſt *Converſion*, and the latter to his whole *Converſation*: His *Converſion* (I underſtand) was effectually wrought (notwithſtanding his ſtrict and Religious Education and former convictions hereafter mentioned, *&c.*) by a Sermon preached from Matth. 5.25,26. [*Agree with thy Adverſary quickly while thou art in the way*, &c.] About *December* the 8*th.* 1678. From whence He learned thoſe bleſſed truths following, and not only had them fixed upon his Heart, and ſealed upon his Soul, but alſo I find his own Soul fixed (in wax) upon them, to expreſs the great Veneration of them for their being ſo Raviſhing and

Refreſh

Refreshing (in the Hand of *Christ*) to his Spirit. The Great Truths that had an abiding work upon his heart when this *Time of Love* came upon him, were these;

I. That God and Man are at variance through sin, they are at a distance.

II. 'Tis mans wisdom to make his peace with God his *Adversary*.

III. This must be done *quickly*, while *Man is in his way*, before he be brought to the *Judges* House by death, *&c.*

IV. There is great danger in delaying or deferring this agreement, but sinners should take up with God before it be too late, *&c.*

V. That God hath an Action of Debt, for which to arrest every sinner, *&c.*

VI. This *Debt of sin* is strangely circumstanced; (1.) 'tis an *Hereditary*,

tary, (2) an *Univerſal* Debt; both every man is born in this Debt, and no man living is exempted from it. (3.) 'tis an increaſing and a growing debt, the longer it runs on in a mans life, &c. (4.) 'tis an infinite debt and therefore inſoluble; it cannot be paid *&c.* no finite creature can ever pay this infinite debt, to the infinite Creator. Thoſe bleſſed truths the Lord ſpake *with a ſtrong hand* (as *Iſa.* 8.11.) to this *Young Mans heart*, and made him conſider,

Firſt, That till this Agreement be made, my God is my Adverſary, and I had better have all the World my Enemy, the Maker of the World, who, if a friend can make my Enemies Friends, *&c.*

Secondly, I cannot ſtand it out with the great God, who will burn up thoſe bryars that ſet themſelves againſt him, *Iſa.* 27. 4.

Thirdly

Thirdly, 'Tis no frivolous thing to be done or undone, but 'tis a matter of great moment; Eternal weal and woe hangs upon it, *&c.*

Fourthly, I muſt agree, *&c.* becauſe there is no other way in all the World to take up this prodigious debt but by agreement, *&c.*

Fifthly, It will not always be my priviledge to make an agreement; Time will not laſt always for taking up the Controverſy, for when Death comes, then it is to late, *&c.*

Sixthly, If my cauſe come before the Righteous Judge, I am ſure to be caſt, becauſe 'tis a bad cauſe, and that Judge will not be bribed with any thing in the day of Judgment.

Seventhly, It I be caſt in my cauſe, I ſhall be delivered up by the Judge to Gods Gaoler and Executioner, to wit, the Devil.

Eightly, If I be Delivered over to Gods

Gods officer of Juſtice, he will caſt me into Priſon, that is, Dragg me into hell.

Ninthly, If once I be caſt into the priſon of Hell; there muſt I lye, till I have paid the uttermoſt Farthing, which can never be done, I muſt be always paying the Debt, yet never have paid it.

By theſe Soul-awaking Conſiderations, the Lord help'd him (through his Grace) to conclude with himſelf, That it was the higheſt Wiſdom in the World to agree quickly with God his Adverſary (as he was a *child of Wrath by nature*, Eph. 2. 3.) and it would be the moſt ſublime Folly for him any longer to deferr it, *&c.*

Hereupon the Lord having thus opened his Eyes, touch'd his Heart and broke down windows into his Dark Soul, upon further inquiry he

learned, that this vaſt debt he was owing to Divine Juſtice (no leſs than *Ten thouſand Talents*, Mat. 18. 24. which is no leſs than a Kings Ranſom) could never be compounded for: This juſt Judge will have either All or None, and till an Agreement be made, God is an angry Adverſary: And better I ſhould anger all the Witches in the World, and all the Devils in Hell, than anger the great God, *I muſt agree with Him.*

Then the inquiry was made how this might be done?

The anſwer was, there is ſomething lays on Gods part, and ſomething on yours: That on *Gods part* is (1.) to find an Arbitrator or *Days-Man* one more than a man, for what could a meer man do with an angry God? (2.) God *found a Ranſom*, a

Surety

Surety to *ſatisfy the debt* with the *Travel of his Soul.* *Job* 33. 24. *Heb.* 7. 22. and *Iſa.* 53. 11. (3.) God makes the Sinners Heart willing to accept of this way of Agreement. *Phil* 2. 13. That which *lays on mans part* is two fold, (1.) to *let go ſin* (not only in action but in affection alſo) and (2.) to *lay hold on Chriſt* as one undone without Him: Thus came this bleſſed Soul to be *broken off from the Wild Olive*, *Rom.* 11. 24. In his letting go and laying down of ſin, as the greateſt evil, and by Grace became grafted into that Bleſſed and Bleeding Vine the *Lord Jeſus*, *John* 15. 1, 2. who ever after his happy grafting time, became a fruit bearing branch, having juice and nouriſhment adminiſtred abundantly to him from the Tree of Life Jeſus Chriſt, as the ſequel will manifeſt in almoſt unparalleld inſtances.

Thus far in ſhort, for his experi
ences in his *firſt Converſion*, now com
we to treat more largely of his *whol*
Converſation, ſome parts where
ſhall be reduced to the three follow
ing Heads, His *Exerciſes*: His *Ex*
minations of Himſelf, and his *Ev*
dences for Heaven which he attain
unto, &c.

CHAP. II.

NOW after his thorough an
ſound *Converſion* follows h
holy *Converſation*, which appeare
to be much in Heaven by his conve
ſing ſo much with God, and with h
own heart, in his due preparati
for, and true participation of th
greateſt of ordinances, the *Lords* S

per, as is manifeſt by thoſe experiences writ with his own hand upon that ſubject which with no ſmall trouble yet with great delight are here tranſcribed.

Now that he was *bred* and made a new creature by his *effectual calling* he found and felt a neceſſity that he muſt alſo be fed, ſo asks councel about the concern of his Soul, and learnt thoſe Divine Leſſons which He recorded.

As (1.) the *Lords Supper* is ſo called becauſe our *Lord* ordained it at his laſt *Supper* inſtead of the *Paſſover*.

(2.) 'tis the duty of Beleivers to receive it, elſe they do ſlight his Love, and diſobey his Command.

(3.) And to receive it often according to Chriſts command and the Apoſtles practice.

(4.) That being dull and doubting under my Spiritual wants (ſaith

he) I must give all dilligence to prepare my Heart for so great a work: All are naturally unfit, God will come and veiw his guests, I have to do with the Son of God, &c.

(5.) This preparation must be made by a narrow search of my own Heart concerning my *Sins*, my *wants* and my *Graces*, and by fervent and solemn prayer.

(6.) The Graces I must go to God and get from him are, *Knowledge*, *Faith*, *Love*, *Repentance*, and *New Obedience*.

(7.) I must have *Knowledg*, for without it the heart cannot be good, nor can I know my self nor discern the *Lords Body*: I must know how man was created, and how he fell and I in him, how we are recovered by Christ, how renewed after the image of God in knowledg, &c. till then my understanding is dark

and

and ignorant, my conſcience benummed, my affections out of order and ſet upon wrong objects, my memory brittle, my eyes full of adultry and my whole Frame out of Frame, the knowledg of thoſe things will help to break my heart that ſuch a filthy lump of Sin as I am, ſhould ſee and feel the arms of Chriſt imbracing me.

(8.) I muſt have *Faith* whereby I may hartily receive him as my Lord and Redeemer, and rely upon him alone both for ſafety and ſalvation: Without *faith 'tis not poſſible to pleaſe God*, and I may not diſpleaſe him at his own Table, when I go thither for the food of my Soul.

(9.) I muſt have repentance, becauſe I muſt judg my ſelf, that I be not judged: I muſt both mourn for ſin and turn from ſin, when I come to the Lords Table, &c. (10.)

(10.) I must have *Love* too, because the Apostle saith [*without Love all is nothing*] 'tis uncomfortable to sit down at the table of an enemy (whom we love not, and who loves not us) but 'tis dreadfull and dangerous to sit down in our Enmity.

(11.) I must have new *Obedience* also, else I come in my rebellion, and for Some Sinister end, not out of obedience. I must here renew my covenant with God, and be as serious as if I were to dye: Both in begging to be rid of that Sin which most disturbs the peace of my Soul and to have that mercy which would do me most good in a Dying Hour, &c.

(12.) I must quicken and draw forth into act all these forenamed *Habits* of Grace when I come to the Lords Table, there meditating upon the

the great work of mans redemption, Gods ſeverity againſt ſin in the death of my Surety & Savior, the preciouſneſs of my Soul, that coſt ſuch a price and the priviledges purchaſed for me thereby, for which I muſt be thankful, &c.

Having thus ſolemnly prepared his Soul for this great and tremendous Ordinance from *July* 22. 1681. to *Augnſt* the 7*h*. before he was yet twenty years old he ſat down the firſt time upon that day at the *Lords Table* :—— Upon this *firſt Sacrament*, he received *Auguſt* the ſeventh, thus he writes, Before I ſat down, and at my firſt approach to the Table, ſomething of Fear and Trembling ſeized upon me, but ſoon after I had ſome Sweet Sights of my Dear *Redeemer* : I ſaw him by Faith, how he ſtood with his Arms wide open to receive me, and how he was Pierced, that

the

the Blood came out of his Bleſſed and Bleeding Sides: I had then a clearer Sight of my God (through my Redeemer) and of his bleſſed Angels. This was raviſhing, and Oh how refreſhing; but could not get my heart Inflamed enough with Love to Chriſt. I laid open my Sins and beg'd the Pardon of them might be Sealed. I promiſed to live up to this Obligation, *&c.*

Concerning the *Second Sacrament* he Received *Sept.* 4. 1681. He gives this account. [I had not duely prepared my Heart for ſo great a work and Ordinanance, but bleſſed for ever, bleſſed be the Lord, who did not deal with me according to my unpreparedneſs, which if he had done, I had not been here, but been baniſhed from his preſence, and ſo been under the Death of Deaths. But he was pleaſed to give me a Sight of himſelf

(which

(which I eſteem above life) and likewiſe a Sight of God and Chriſts conferring about mans Redemption. I ſaw the Lord (as it were) ſaying, Come ye Holy Angels, behold man is fallen, ſee if ye can find a way for his recovery, which they could not, but Chriſt took upon him mans ſalvation : And I ſaw my ſelf (as it were) in Hell where I had for ever laid, but Chriſt came, and drew me out, then I embraced him as my *Prophet*, *Prieſt* and *King*, and became willing to forſake the World and all for Chriſt : O that I may do it more and more, and never have this frame worn off, but that while I am below with my Body, my Soul may be above with my God,&c.

The *Third Sacrament* was *October 2d.* 1681. on which he writes thus as the miniſter (in adminiſtring) was ſaying. Sothat you are unfeignedly

nedly willing to receive Chriſt, and whom nothing will ſatisfy but him, I bid come and welcome to take him, then were my thoughts fixed upon Chriſt, though they had been wandring two days before, and I had loſt my beloved, yet nothing could give me peace till I here found Him, and Sweet communion with Him, wherein I heard him ſay to my Soul, thy ſins (ſmal and great) are pardoned, and thy pardon is ſealed; I ſaw (as it were) his precious blood ſpurting out of his ſides into my heart. Oh my Soul ever for ever love this Lovely Lord, admire and adore him who hath ſealed thy pardon: Never ſin more, but walk ſuitably to all this &c.

The *Fourth Sacrament* was *November* 6. 1681. whereof he ſaith thus, I have longed for this ordinance, becauſe I had more than ordinary

ſins (ſuch as *pride* that I had long groaned under) which made me long for the ſprinkling of my Dear Redeemers blood to waſh them away. I was alſo peſtered with *paſſion* (as well as pride) with *unbelief*, with wandring *thoughts* and ſome times with *Blaſphemy* (O curſed, curſed ſin, and O wicked wicked heart, once to think whether God was or no, when thou haſt had ſuch clear evidences of a Diety) theſe were my five deadly odious ſins, which I begg'd might be purged from me.

O that I may never ſee nor feel them more : At this Ordinance, I found relief, and feeling the Wine falling down lower and lower, I deſired it might carry of all my filth, ſo as to leave none remaining, and there did I reſolve (through grace) to leave thoſe five ſins, and never have

have any thing to do with them &c.

The *Fifth Sacrament* was *December* 4. 1681. wherein (ſaith he) I did again lay my ſins before the Lord fearing their return upon me, did deſire a meek and humble heart againſt my *pride* and *paſſion*; I did again reſign my ſelf to God, having broken Covenant with Him, and begging (with the *Syrophœnician* Woman) to touch the Hem of Chriſts garments, that I might be cleanſed from my iſſue of ſin, but could not at that inſtant get ſo nigh him but afterwards had I a clear repreſentation of Chriſts ſufferings in the Garden where he bore the wrath of God, ſweating drops of blood, through his cloths in a cold ſeaſon, ſo that he came as from *Bozra*, with died garments, then I ſaw the crown of thorns upon his head and his head beaten

beaten with the Soldiers iron-gloves which made the thorns wound his Holy Head in 72. places, ſo that the blood ran down upon his body, I ſaw alſo the heavy weight of the croſs laid upon Him, and how he was ſpit upon, reviled and derided; this bleſſed ſight prevented wandring thoughts, till the laſt prayer, though I did not deſerve the leaſt crumb of comfort for unpreparedneſs to ſo great a work, which, had God dealt out my deſert, would have been no leſs than Hell, &c.

The *Sixth Sacrament* he did partake of was *January* the firſt 168⅓. upon which he makes theſe remarks, I had been ſome days before more than ordinary in my preparation and prayer for a profitable receiving, and when I came to it, I was ſore afraid that I ſhould lay ſtreſs upon preparatory actings, therfore beg-

ged

beged I of God that he would not deal with me accordingly, I laboured to act my requisite graces.

As (1.) *Repentance* laying open before the Lord all my old year sins to that New-years day and laboured to mourn for them more than formerly, especially for my deadly deadly sins, *Spiritual pride*, *Passionateness*, *Wandring Thoughts* in Holy Duties, *unbeleif*, *worldlines* &c. and I hope God gave there both pardon of them and power against them.

(2.) My thankfulness I actuated (as well as I could) for so rich a mercy, begging for it both hard and always.

(3.) My love, though I had much too little, experiencing the sweet Kisses of Christs mouth, and Embraces of his love, I saw Christ on the Cross Embracing me as well as I him, and saying to God [I have paid

paid a Ranſom for him, this man is he, *&c.*] This was ſo ſweet, that I could embrace the ſtake or even go into hell, ſo I might thus enjoy him whom my Soul loved; and when I heard the Miniſter ſay, mourn for your ſins that murdred your Lord, I anſwered within my ſelf, *How can the Children of the Bride mourn while the Bridegroom is with them?* Twice did wandring thoughts offer themſelves but were (by grace) ſuppreſſed at the firſt riſing, having now obliged my underſtanding, will, memory, affections, conſcience, yea all to attend Gods ſervice: While thus fill'd with this enjoyment I longed to be in Heaven, and deſired that welcom, welcom friend death that I might ſing with the Holy Saints and Angels Hallelujahs to to the Lord: then ſaid I, O my Soul let nothing draw thy love from thy Lord: For the World, Friends, Relations, Pleaſures, Profits, all things

put together, can never give ſuch joy to thee as thou haſt found from lovely, lovely Jeſus in this bleſſed ordinance, therefore lay not out thy love upon any thing beſides Him, who hath done and is doing great things, yea and will do greater for thee. Such was my warming warming loves at this Supper.

The *Seventh Sacrament* was *February* the 3. 168½. Upon which he remarks thus, [when I found my heart not fully fixed by my New-years Day Sacrament, but notwithſtanding all my ſtriving I was yet troubled with diſtraction in duty, I longed for this ordinance very much and thought it long till it came that accounts might be made even between God and my poor Soul. I was dull for 2. or 3. Duties before and could not get my heart raiſed, whereby I ſaw that I deſerved nothing: though wandring thoughts preſſed upon me, yet were they cut ſhort 2 or 3 times,

and

& I found relief from thoſe ſins I had laid open before the Lord in the foregoing Sacrament. I bewailed my breaking covenant, my diſtraction, my deadneſs and coldneſs in duty, &c. And at this Sacrament my DearRedeemer met me & ſaid to me I have pardoned thoſe thy ſins at thy requeſt, this much affected and inlivened me in love to him, ſeeing him then as (it were) coming from Heaven to the Earth, and from Earth to the Croſs (ſhedding his precious blood for me) and from the Croſs into Glory; and (methought) Chriſt ſaid to me, go ſin theſe your ſins no more, which obliged me to a cloſe walking and to be more watchful than before; all this month the Lord kept me from *pride*, but alas my other ſins returned to foil me.

The *Eighth Sacrament* was *March* 5. 168;. Upon this he ſaith thus: I had more than ordinary commu-

nion with God before it, and have not had a ſweeter ſeaſon for a long time, which made me long till it came; in this ordinance, I ſaw my dear Redeemer (as it were) dead with a company of Holy Angels holding of Him and a great darkneſs over all the place, this was grief to my Soul, but preſently he that was dead I ſaw him alive again and comming into the midſt of us to ſee what we came for, I went to him and told him (methought) that my Soul loved him, and I was come to meet him for ſtrength againſt corruption, and by his help I could forſake the world and ſin (which I hated) to enjoy him, &c. then he told me, my *pride* ſhould not prevail againſt me this month, nor my other ſins but by own neglect. This was ſweet and refreſhing to my Soul, and this was the occaſion of the Devils great rage againſt me (as appears by my Diary *March* 14.) yet could

he

he not prevail, but Chriſt kept his promiſe in keeping me from *pride*, &c.

Oh what cauſe have I to love the Lord Jeſus, whom I ſaw here again coming from Heaven to Earth, to the Croſs to the Grave and to Heaven again, and all this to ſave my Soul, here ſin was made more odious Chriſt more dear, and here I renewed my Covenant with God, &c.

The Ninth Sacrament *was* April *the* 2*d.* 1682. *upon which he ſays thus, Some Time before this I was in a dull frame by the hurries of our Trade, at this time (as may be ſeen by my diary) little life could I find till the noon before that day, then had I the preſence of my Dear Lord in a lively manner and meaſure, after this wandring thoughts dulneſs and coldneſs (unſuitable to ſo ſweet a ſupper) ſeized upon me, but by running over again the ſame circumſtances of my Saviours ſufferings, eſpecially his Agony in the Garden and all*

for such a wretch as me, I found relief, got hatred of my sins, begged pardon of them: And not only so but got power against them; yet wandring thoughts 4 or 5 times did trouble me, but by Christs strengthening me I overcame them, and hoped to have my pardon sealed; and to have power for the future for watching better against them and against my deadness and breaking my Covenant, &c. which made me long to quit the World whereupon it was answered me, I should shortly be freed from all sin, yet in this Sacrament I had the least communion with God than in any before but still much more, infinitely more than I deserved, who (sure I am) deserves not the least mercy.

The *7enth Sacrament* was *May* 7. 1682. *upon which he writes thus*, I had not longing desires after this Blessed Ordinance, having lost much of my life I had in duty before through much hurries of our worldly affairs: This morning I wrestled wit'

with God, but had not the light of his countenance which made me think of not going, yet conſidering that was not the way to be better I ventured, but found no life at firſt, yet a little after I felt ſome reaching after my Dear Redemer, this made me reſolve to walk more cloſely for the future, after this it pleaſed God to come in (out of his free love) and to give me a clear ſight of my ſweet Saviours going to his Croſs, and I following him and laying my ſelf down at his feet, when I could do nothing; Then had I plain viſions of my lovely Lords aſcenſions and his Angels looking upon him, whereat I found much goings out of my Soul, after him, yet wandring thoughts did trouble me for I had not brought my breaking Covenant, my Dulneſs and Deadneſs before the Lord, ſo as to be deeply humbled for them.

The Eleventh Sacrament *was* June 4, 1682. *Upon which he He remarks,*

thus, I having no time, was very bad in my preparations for this blessed Sacrament, so doubted whether I should go to it, but fearing it might be the last I should injoy in peace I then went, yet it prov'd the worst I ever yet had, I hardly felt any movings of affections only a little mourning for my breach of Covenant, my coldness and deadness, &c. Had a little sight of my Dearest Redeemer, but O my misery for not keeping my ingagement made in the foregoing Ordinance: whereby I feared the Holy Spirit was greived and sinned away, O sad sad, lamentable, deplorable was my state when I had sinned my God from me: My condition was wretched now and without more care it may yet be much worse.

The Twelfth Sacrament *was on* July 2*d*. 1682. *whereupon he notes thus, I was but little in preparation in order to my participation of this Holy Ordinance, yet much more than on the last; on Fryday morning before I had much*

of

of Gods preſence, but becauſe I had not taken a Catalogue of my ſins, and had broke my vows with God, 'tis juſt with him to hide his face from me, and O my deadly ſin got again too much advantage againſt me, yet praiſed be the free Grace of my God, I had his preſence in this Ordinance, and ſaw my Dear Redeemer going along bearing his heavy Croſs, and his ſuffering thereupon and when his ſide was pierced, (methought) I ſtood under, and his precious blood did drop down upon me; but ſtill I was too little grieved for ſin, and had 3. times wandrings which (through Grace) paſſed away, as the Wine went down I deſired my ſins might be purged away and renewed my reſolve of walking better, both before and in this Sacrament, deſigning to ſhelter my Soul in the holes of his bleſſed Side (that was pierced) as the Dove *doth in the holes of the Rock.*

The Thirteenth Sacrament *was* Auguſt 6. 1682. *On which he records thus,*

thus: *The hurries of the World had made me negligent before it, yet did I try my self by my catalogue of sins drawn up in* February *before, such as* pride *(whereof I had a great deal)* breach of Covenant *(whereof I was greatly guilty)* Wandrings, Dullness in Duty, *&c. and then another great one the neglect of* self tryal *after my vows & renewed Covenant to do it, after Sacraments, wherein I had found much sweetness: I could not still call my self to a strict account, nor actuate my repentance as becomes a worthy receiver though my sins were many and great: At my first sitting down, I had but little sense of sin, but after* God *showed me something of himself, then had I some sorrow of Soul and something of my dear Lord, but once* God *seemed to come out in fury towards me, yet (methought) I saw my Dear Redeemer stop it: Here again I lay under the Cross to be washed from my sins and did see (as before) Christ coming from Heaven to Earth, to his Cross*

Croſs and to his Grave and from thence into Glory, this I viewed with a little (oh too little) life, then the Devil tempted me to make no new engagement of reformation, but the Lord helped me, and I harkned not to the Tempter. About 4. times wandrings came, but (through grace) they continued not, yet had I ſmal actings of love and outgoings of Soul after my God and my Dear Redeemer.

The Fourteenth Sacrament *was* September 3. 1682. *On which he obſerves thus, I had but little of* God, *ſome time before this till* Saturday *night. Though I had been much in preparation, yet my* God *came not in till then, and indeed I ſaw much ſin in my beſt ſervices, ſo begged* God *would not deal with me as I deſerved, which would have been hell and deſtruction: But comming to partake I had great hopes of his preſence, ſo ſoon as I had pleaded with* God *my laſt years ingagement, then found I ſome revivings,*

and

and hearing the two great points of the Covenant (that God would be our God, & we should be his people) *opened, then did I resign up my self to God with a more than ordinary resignation. My end in coming to this Ordinance was to get the partition wall (betwixt me & my God) cast down which I hope was attained, my* Pride *and other sins were pardoned, provided I did not run into them again; I clove close to Christ and would not let him go without his blessing, which my dear Redeemer gave me, though Satan presented many things to prevent me thereof: The Lord said here to me I will be thy God, and my Soul said, I do ingage to be one of thy People, leaving all that comes in competition with my sweet Saviour,* &c.

The Fifteenth Sacrament *was* October 5. 1682. he begins thus, *Blessing, Praise, and Honour be ascribed unto my God, and Redeemer, who hath neither forgotten nor forsaken me, though I did deserve it and Gods wrath*

wrath too, for my manifold ſins, where-
of murmuring *in ſome meaſure (I am*
afraid) is one, & ſeeking praiſe among
men *is another: Though ſenſe of ſin*
had too little been upon my heart this
laſt month, yet now was it more than
uſual, but leſs than my ſins required, I
pleaded with God *that he commanded me*
to believe, to this I had great comfort
returned and after much ſtrugling the
Lord aſſured me my ſins were pardoned;
then had I ſuch repreſentations of my
Redeemer as I had oft before, when
Gods juſtice impleaded me for my ſins,
my ſweet Saviour *did then anſwer, I*
have dyed and ſatisfied for him, at this
the Devil envyed, telling me all this
was but a fable, and would have diver-
ted me but (by grace) I overcame him:
O how am I obliged to love God *who*
hath given me ſmiles when I deſerved
nothing but frowns, ſhall not I be more
careful to pleaſe him, and more fearful
to offend him (He ends as he began) Bleſ-
ſing, Praiſe, and Honour, be to my
God

God and my Redeemer for ever, &c.

The Sixteenth Sacrament was November 5. 1682. on which he said thus, I have broke my covenant with God for the last month, by falling into these sins I ingaged and resolved against before, dulness in duty and distraction returned upon me having not striven so much against them as I should, and having little communion with God my deadly sin prevailed, wherefore nothing but fearful looking for judgment was before me, being remiss in my preparations yet God dealt not with me according to my deserts, for then had I been set up as a monument of Divine Displeasure among men. But before I sat down I strove to raise my repentance, yet could not mourn as my case required. I pleaded God's promise, that his Son was sent to save such as I am, &c. I ran over Christ's sufferings in my mind particularly, and seated my Soul at the feet of my bleeding Saviour on the Cross that his precious

blood

blood might cleanſe away all my loads of ſins, I did juſtify God in all his dealing with me, and his withdrawments from me, then did I receive Chriſt as my King, reſolving to forſake all for him and to follow him through all: ſome wandrings troubled me in Chriſts Wine-cellar but were ſoon cut off, &c.

As to the *Sacrament in December*, he acknowledges his Omiſſion of it, by his own Negligence and Folly.

The Seventeenth Sacrament *was on* January 7. 168; *where he writes thus; I did endeavour to prepare (yet but a-little, for this great Ordinance and could not for a long time get my affecti-ons inflamed (as formerly) with love to the Lord Jeſus, however I caſt my ſins at his feet, to be waſhed away that the difference might be taken up and God might be reconciled to my poor Soul again, which (bleſſed be the Lord) was hopefully accompliſhed: I did bewail my fearfull breaking covenant, the return*

of

of my multitude of sins, especially my deadly sin pride: I again viewed over distinctly the sufferings of Christ, how he was scourged, &c. and all for poor me, this set me upon mourning, but I could not shed tears, yet complained of the hardness of my heart; and begg'd that Christs Precious Blood might both soften and cleanse it, then (methought) I saw Christ upon the Cross stooping to me and giving me his hand, when he saw I could not get up my heart to him. Hereupon I clasped about my Dear Redeemer who had reconciled God to me, then I resolved (in his strength) never to sin in the like manner any more, and was angry with my self for dealing so unkindly with so kind a Father, who had rather a sinner should repent than dye, God was loving to me who could look for nothing but fury in the highest measure for my back-slidings; my heart would have wandred but (by Gods goodness) those wandrings were taken short: I here solemnly engaged to walk more close-

losely with God for the future all my ays, which if I did not, O how great ill be my ſin, how vaſt will be my un-orthineſs, beyond what my Tongue can expreſs.]

Upon the whole, As our Lord ſaid f the *Good Centurion* [I have not found o great faith no not in all *Iſrael.*] ſo m I like to ſay of this gracious oung-Man, I have not found ſuch avoury Soul-experiences on record o not in all *England.*

This will further more fully appear y the ſequel in his Exerciſes, Self xaminations and Evidences.

CHAP. III.

AFter his *Experiences*, come in the ſecond place his *Exerciſes* which are twofold, firſt concerning *iety*, ſecondly concerning *impiety*,

both before his effectual vocation and after it: Thoſe before he took with his own hand theſe memorials following.

(1.) About the year 1671. having read *Jehoſephats* life, I was a little ſtartled, and grew melancholick, that was the firſt time I had a mind to pray, and deſired another to joyn with me in it, but he told me that he could not pray without help of ſome form; no more (I ſaid) can I, but uſed a form in a ſpelling book, which I prayed often but very negligently, then going to *Epſom* where I had a good maſter who prayed morning and evening with his family and religiouſly inſtructed us, which did bring me to pray without a form, yet could not do it with ſeriouſneſs, tho' I was exhorted to it both by my maſter and by a miniſter that came oft thither. In this place I began to be willing to hear the Word, though I little minded

what

what I heard, till I read the *Pilgrims Progreſs*, which made me again grow melancholick (the former being worn off) to the obſervation of others; then the good providence of God brought to my hands Mr. *Baxters Call to the unconverted*, which (through grace) ſhewed me the neceſſity of my converſion; yet all this time never conſulted with any man about my ſins, but only confeſſed them to God, till I met with Mr. *Hookers Soul preparation for Chriſt*, which convinced me to adviſe with ſome Godly miniſter, hereupon I did addreſs to one though a ſtranger to him, ſaying, Sir, I cannot, I dare not any longer refrain, having ask'd my ſelf what fitneſs I had to dye, was anſwered, I was unfit till I had eas'd my heart to you, as followeth.

(1.) When I was 7. years old, tore my Bible, and caſt away my Catechiſm.

(2.) I have broke the Sabbath, by rambling abroad, playing at farthings with naughty boys and washing my self in the fields when I should have been at the Church, &c.

(3.) By excusing my sins with a lye, so added one sin to another, for covering it.

(4.) Nor have I been free from *Youthful Lusts*, which young *Timothy* was bid to flee, but my corrupt Heart hath had workings after the Act, several times, yet hath been wonderfully prevented by the advice of my Godly Sister, who laid before me Christs words, *Mat.* 5. 28. *whoever looks on a woman to lust after her*, &c. however, I am guilty of *Heart-Adultry*. yea,

(5.) I have, erred and laughed when I have heard the word preached with power, &c. Hereupon the GoodMinister gave me grave council and comfort suitable to my penitent

tent caſe and condition, yet notwithſtaning all this, I was not effectually called, nor througly converted, and made a new creature, until afterwards I heard that Sermon upon *Mat.* 5. 25, 26. as the account above mentioned ſpecifieth.

But alas in my Apprentiſhip through the hurries of the World in our way of trading (eſpecially in *May* and *June*, &c.) I became negligent of my cloſe walking with God, not minding (as I might) to continue in his love, when God (my adverſary) was reconciled to me; I neglected Dayly, Self-examination, or did it only to halfe part, being dull and ſleepy through wearineſs with worldly work at night then my old corruptions got head again upon me, I broke my Covenant made at the agreement with my adverſary and I Apoſtatized from theſe ſweet thoughts I formerly had upon my God and Dear Redeemer, for which

(had he not been gracious) I had been damned and rotting in Hell for ever. This conſideration made me exclaim againſt my ſelf ſaying, O ſilly Soul to heed a periſhing dying world before Heaven, ſuch ſadneſs and darkneſs ſeized on me at this time (when the things of the world, I found had been the ſubſtance of my thoughts and diſcourſe) that I knew not what to do, nor whither to go, at laſt I turned to the Lord and begged of him that he would not take the forfeiture, nor ſuffer me to run this ready way to utter deſtruction.

I cryed Lord, 'tis juſt with thee to hurle me into hell and into the hotteſt place thereof, and never wait longer upon ſuch a cumber-ground as I am: but to thee my Dear Redeemer do I run for refuge, as one that am hungry and hardly beſtead, poor, blind, naked, wretched and miſerable, a loathſom wretch, unworthy to be called a ſervant, much leſs a

Son,

Son, having ſo wickedly departed from my God, yet through thee will I venter again to my God, and by thy ſtrength I will better mind my future walkings: O my deareſt Redeemer I die without thee, O come in once again and let me feel once more what it is to have Chriſt dwelling in my Soul! O find a time of love wherein to diſperſe thoſe dark clouds and ſhine upon my Dead and Darkned Soul! O hath my night no day, 'tis an hell to me to be thruſt away from God, I know the cauſe is all at home, my ſin, my ſin, O let it be done away, then ſhould I recover the light of thy countenance as formerly, and in ſo doing I do ingage to amend my manners (depending on thy help) my hand is witneſs, *John Draper.* now to bind his Soul and Slippery heart to God the better in obſerving this new ingagement, he wrote down many profitable rules in his pocket book.

As (1.) In a day of humiliatio I muſt lay all my ſins before the Lor and reſolve to forſake them.

(2.) I muſt look upon my ſin o *Paſſion* as a feaver in my mind, o *Luſt*, as fire in my bones, of *Pri* as a fatal tympany in my Soul, o covetouſneſs as an inſatiable an unſufferable thirſt, and the ſin o *Envy* or *Malice* as rank poyſon in the heart.

(3.) If I would run ſo as to ob tain I muſt caſt off all thoſe weights or ſins that do ſo eaſily beſet me.

(4.) I muſt reſolve to begin be times the runniug of this race.

(5.) Nor muſt I loyter in the way.

(6.) Nor muſt I cumber my ſelf with the needleſs incumbrances of the World.

(7.) I muſt look to every part of my way with equal care and obſervation.

(8.) Nor muſt I ever think I have

have gone far enough till I have obtained the prize.

(9.) And the further I have run in this race, the more eager ſhould I be to obtain the end.

(10.) I muſt alway think that I am upon the brink of eternity, and therefore ſhould give all diligence to make my calling and election ſure, working out my Salvation and making ſure work for a better world, before I go hence to be ſeen no more.

(11.) I muſt ever come to God as to a Soul-pittying, a Sin-pardoning, and a Prayer-hearing God.

(12.) I muſt be fervent in prayer, yet ſubmit to Gods Soveraignty.

(13.) Occaſions of being too long alone, are to be avoided, ſo is Strong Drink, and too full a Dyet.

(14.) I muſt be thinking oft Death Judg ment, Hell and Heaven, thoſe four laſt things (15)

(15.) I must not stretch my Christian liberty too far, for he that dare go so far as he thinks he may, goes sometime farther than he should, &c.

(16.) I must bridle my Tongue and not be too apt to speak of things whereof I am not certain: And much more to the same purpose both for particular and general instruction too long to insert here.

This Holy Young-Man put down in his pocket book also, how he had been *Exercised* with *Temptations* to Sin, as to Theft, Adultry, Playing at Cards, and prophaning the Sabbath, &c. as also with tryals to prevent temptations, instancing that in a lash upon his eye with a Coach-whip, whereby the Lord healed him of his lustful Eye which had been too ful of *Adultry*, 2. *Pet.* 2. 14.

CHAP

CHAP. IV.

NOw come we to the Third Head, his *Examinations* of himself in the workings of his heart relating to his Communion with God, It was not enough to this good Soul to examine himself only when he was approaching to the Lords Table, on the Lords Day (as is before specified) but he look'd upon it as his duty to do it every day, (both every Sabbath-day when there was no Sacrament, and every week day also) making it his continual daily task, as appears by his most Dilligent and Divine Diary. This neceſſary, but much neglected work of ſelf-tryal (I find) he began at the ſpring-time Æquinoctial upon the 10. of *March* 168½. O Holy and Happy Soul that had now his hard

hard frozen heart thus kindly thaw
ed by a look of love from the *Son of*
Righteouſneſs, as *Peters* was by a
Look from his Lord, *Luke* 22. 61, 62.
Hereby the Lord helped him to ſay
with the *Bridegroom* in the Song,
[*The winter is paſt the rain is over and*
gone, The Flowers appear on the Earth
&c.] Cant. 2. 10, 11, 12, 13.
moſt bleſſed ſpring of *Grace* (better
than that of *Graſs*) was now upon
him, though I cannot give ſo diſtinct
an account of his Diary as I would,
becauſe 'twas writ in obſcure Cha-
racters only with a black pencil
(intended it ſeems ſolely for his
own private uſe) yet with the beſt
key we could get it hath been ope-
ned, that ſuch precious treaſure
ſhould not be loſt, but communica-
ted for the common good.

I begin here from the Manuſcript
both as to the matter and as to the
time as I can judge, upon what Sabbath
Day I heard a Sermon upon *Peter*
goin

going out and weeping bitterly after Christ had looked upon him. Saith he, I went to prayer that night and begged of God to give me *Peters Repentance*, and in the earnestness of Spirit I fell flat upon the ground, before the *Lord* to begg it, Then I laid long till I had some comfort from my God, yet remained I dull and muddy till wednesday night, and then had I some communion with my God again, even a new taste of his first goodness and comfort in prayer. On Thursday night did I meet him whom my Soul loveth again, which I found very useful to me, finding by woful experience that without Christs strengthening me, I could do nothing spiritually, nor before the Sabbath ensuing nor in it, had I the sweet communion with God I used to have before, but on Munday night I met my God having a pretty deal of time that evening, for Tuesday morning was

not

not ſo good, nor could I raiſe my heart at night till it was very late, and then had I my former ſweetneſs, but much more upon wedneſday: the ſame I found upon the Sabbath following, and on Munday night and on the next night alſo, though ever dul at the firſt yet inlarg'd after upon wedneſday night I prayed twice ſucceſſively and found more than ordinary incomes: On Thurſday again I had inlargements but at the cloſe the Devil made me drowſy to cut ſhort my duty,&c. but on Friday my heart was kept better raiſed: On Saturday I begged of God to direct me how I might meet the bleſſing of the next Sabbath, which (through grace) I met with on that day, yet was troubled with wandrings in my evening duty: On Munday the preſence of God was with me and made my duty ſweet at night: On Tueſday I met with a precious opportunity for my Souls good: On Wedneſday

I did not ſo well, which made me chide my Soul for no better requiting the Lords kindneſs: On Thurſday morning I had Gods preſence & the ſame at night though troubled with wandrings: On Friday I had many outward mercyes, yet could improve aright neither Gods word of Grace nor his works of Mercy, On Saturday (having ſpare time from buſineſs) I ſought the Lord thrice for a larger ſight of the light of his Countenance when the Sabbath came, the Lord gave me an *Anſwer of Peace*, &c.

Thus might a large account of this gracious Young-Mans *Self-Tryal* and watchings over his own ways from Month to Month, all along but becauſe to do ſo diſtinctly from day to day would fill a volume, I muſt therefore wave it, and that not out of Judgment only, but out of neceſſity alſo, ſeeing the key that opened his Characters, could not reach them

them all, neither in point of time, nor in point of matter, the judicious Reader may easily imagine that this defect will lame us in this work, yet though it cost me unspeakable trouble and pains, I shall follow my thread in this labyrinth.

I have already given an exact account how he examined himself upon every monthly Sacrament, from *August* 7. 1681. to *Jan.* 7. 168⅓. which was the last he did partake of, for not long after his Dear Redeemer (whom he had so oft admired and embraced in the Lords Supper upon Earth) called him home to Sup and Feast with him in Heaven.

As to his Self-Tryal at all other times between every one of those Seventeen Sacraments, I shall proceed to relate, so far as my key will carry me.

The best computation I can make out of the many manuscripts consisting of above thirty sheets which

I have to abridge and methodize, drawn out of his Diary, Pocket-book and Almanack, &c. He renews his ſelf-examining work again, upon *March* 17. 168$\frac{9}{0}$. being *Fryday*: how he ſpent all the time from the laſt *March* to this, ſave only relating to the Sacraments, we muſt be content to want it, for want of better helps, but upon that day he hath left upon record, he had wandring thoughts in duty, did little for the good of others, my ſins (ſaith he) lay but light, I mourned not for the ſins of the land, I looked not into my own heart, nor was I concern'd in holy ejaculations: The ſame he ſaith of himſelf in ſpending the 18 and *March* the 19. being the Sabbath, he remarks the ſame omiſſions, and not having a frame Suitable to the Day, yea in night-duty peſtered with wandrings: on *March*, 20. I aroſe from Table without drooping, being full glad to meet God there.

March 21. had the former omiſſion and Heaven little in my ſight, 22d. day could notmourn for the ſins of the land: and the ſame frame was upon me, the 23. and 24. nor could I do better or look into my heart the 25 of *March* 1682. nor the ſix following Dayes of that month could he ſhake of thoſe omiſſions, *April* the firſt he brands himſelf with the ſame neglects: the ſecond day he adds to thoſe neglects, that wandring thoughts had eaten up the life of his duty, on the third the ſame complaint, on the fourth miſſed vain thoughts in a good meaſure, yet only through the ſtrength of Chriſt, but on fifth he adds, God out of ſight & Heaven out of mind, on the ſixth he makes the ſame moan, on ſeventh, my own ſins and the ſins of the land lay too light upon my heart, & eight, the ſame and that he had done nothing extraordinary for the Church in herday of diſtreſs. ninth the

the ſame yet had ſome good thoughts but troubled with wandrings, tenth the ſame and ſo the eleventh. adding, Ihave been this day tempted to *pride*; ſo the twelfth, thirteenth and fourteenth, are filled with the like complaints, and fifteenth he adds I have been ſpending this noon much too vainly, the ſixteenth (being the Sabbath) he bleſſed God that diſtraction had not dulled him in duty; 17*th*. had like to have fallen into paſſion but God diſappointed it, yet not much in Holy Ejaculations, &c. eighteenth, not up early had my former omiſſions and commiſſions, the ninteenth, twentyeth and twenty firſt, yea to the end of *April*, he arraigns himſelf as guilty of all thoſe aforeſaid Crimes, then *May* 1, 2, 3, 4, 5, 6. Complains of all thoſe evils, adding that the hurryes of his trade at this time did provoke him more to paſſion, but ſometime God helped him to ſubdue it, &c.

the 7. being Sabbath Day, ſin ſet too light, did not mourn for the ſins of the land, not enough in holy ejaculations, nor in looking into my own heart, nor ſeriouſly minding the Word of God, 8, 9, 10, 11, 12, 13. the ſame, little life, much dullneſs, being wearyed with the hurries of the World, 14, frothy diſcourſe with ſome delight, O ſin ſin lay too light both mine own and the lands ſin, 15, 16, 17, 18, 19. the ſame Complaint, 20. neglecting to read Gods Word, 21, 22, 23. ſo on to the end of *May*, he cryes out I have done nothing for my ſelf nor the Church, I have not been my ſelf, hardly knowing what I did through the hurryes of the World. O the World, the World is a ſad impediment to my Soul, God hath not been in my mind, Heaven out of my ſight, I have not mourned for my own ſins, nor thoſe of the land nor had holy ejaculations, &c. thus h

he ſaith particularly upon every day, adding thus I continued till the fourth of *June* being alwayswearyed with work and unfit for any good, O it hath been a ſad time for my Soul, thus likewiſe I neglected till the 17 of *June*; on which I renewed my covenant with God, yet 18, 19. the ſame neglects prevailed, only on the 20. I had ſome holy Ejaculations, but 21, 22. the ſame and 23. I prayed not over the Sermon as I ſhould have done and omitted all as before, 24 ſtill peſtred with former neglects, O ſad, ſad that I ſhould be thus carryed under Grace, thus he moans on 25, 26. and ſo on to the end of *June*, on every day I have done little for the Church, or for my Soul, have not read Gods word, ſin ſits too light, not mourn'd for my own ſin nor for the ſins of the land, Heaven hath been out of ſight and God out of mind, too little have I been in holy ejaculations,

with wandrings not oft looking into my own heart, &c.

July 1682. from 1 to 10. he complains particularly upon each Day in the ſame words [too much wandrings in *Holy Duties*, too little ſenſe of ſin upon my heart, I have not mourned enough for my own ſins nor for the ſins of the Land, not much in ejaculations, Heaven too much out of ſight, *&c.*] ſometimes adding [I neglected reading Gods Word, have done little for Gods Church have not minded my Soul nor Gods praiſe, &c.]

Then concludes, theſe ten days with this divine rapture. [O this deadly thing ſin hath not duely affected my heart, into what a ſad ſtate is my Soul fallen, O my God, I beſeech thee leave me not.] This ſame complaint concerning thoſe ſeveral omiſſions he carryeth on againſt himſelf quite through *July*, to the laſt day. *Auguſt* 1682. He makes the

the ſame moans of the ſame neglects all along the month upon the head of every day of the four weeks diſtinctly, yet ſometimes adding, God helped me on the 2 of *Auguſt* againſt my deadly ſin on the 6 day (being the Sabbath) I was leſs troubled with wandrings than I was the day after, on the 8 day I aroſe from Supper without dropping any ſavory word at the Table, on the 11. God kept me much from my ſin this day: On the 13. I had much of God in my night prayer, though the Devil told me I had not begged Gods preſence, My dear Lord helped me to repulſe him with eaſe: On the 16 out of order all the day, but at night God ſhone upon my Soul more than a long time before: but loſt all the two following days, being hurryed with caſting up our ſhop, going backward not forward: On 19. I felt my deadly ſin crawl apace towards my heart, which put me upon examination,

the 20. day, and found it not in vain to caſt my burden upon the Lord, for I had thereby relief againſt my *Pride* &c. for which I have cryed mightily to the Lord my God after which I had ſweet communion with God, then the Tempter ſtrongly tempted me to neglect hearing and reading the Word, but putting up an ejaculation, I had ſtrength to overcome him again: after hearing a Sermon I went down into the Cellar to pray, where the Devil would affright me that ſomething would appear, which (through the help of my Dear Redeemer) I ſtoutly reſiſted and bid Satan defiance, then he objected againſt me my deadly ſin which I could not but own, yet could he not make me think ſo long upon it as to diſtract me in duty, which was the Devils deſign, but O ſubtil Serpent my Lords goodneſs ſtrengthned me to triumph over thee, and I had a comfortable

ſeaſon

ſeaſon : upon the 21 of *Auguſt* 1682. all my old neglects prevailed, and wandrings in my night prayer, but God heard my ejaculation, I got up early in the morning (which ſweet way I had much neglected through wearineſs with worldly work) to pray, wherein I found much of God, O my Soul love that lovely lovely, one thy Lord, who hath heard thee hath done, is doing great things for thee, and will do greater : On the 26. I neglected reading the Word, been too much about Worldly affairs which took me off from God, and I loſt my time in Duty, nor could I get up my thoughts to my God in my hurryes, yet on the Saturday following I recovered a bleſſed frame, O my Soul love and praiſe the Lord for ever.

September the 2. I was at a faſt for the fire of London, where I was not free of my aforeſaid omiſſions, yet waiting there all the day, at length had

had the ſweet preſence of God: On the 4. I had Heaven in my ſight and but little troubled with wandrings, yet too little looked I into my own heart; I ſat up late for Duty and God made it ſweet to me On the ſeventh he makes his old moan againſt himſelf ſaying, I fear my own ſelf righteouſneſs, the 10. God diſcovered my deadly ſin which cauſed his withdrawment from me; and that wiſhing to die to avoid miſery by Gods withdrawings, is but a pang of paſſion, The 15. old wandrings, &c. returned, I think my murmuring was the cauſe: I firſt read, *Iſa.* 65. 22, 23, 24. from whence upon my ejaculations God ſpake comfort to me, ſo had after delight in duty. The 19, God diſcovered another ſin (my ſeeking the praiſes of men) that darkned his face from me. The 23. but little ſenſible how I had grieved away Gods good Spirit in morning prayer

ber. The 25. had little ſenſe of Gods putting a vail over his Face toward me, which I bewailed little, the other days of this month I neglected (being out of town) to take an account of, only in the general, I obſerved that my deadly ſin prevailed moſt, while my Soul is moſt clouded.

October the 1*ſt*. my old Diſtractions. Diſturbed me running from the Cellar up to the cloſet, and from thence to the cellar again yet had (through Grace) a little of Gods preſence: The 2d. I was too raſh in ſpeaking a thing that was not ſo: The 3. I was unwilling to pray *in* the Cellar at night, yet made willing to go, I found much of the preſence of him who had thus inclined me; The 4. I ſpoke not of *God* in company of others.

Yet with another Companion my *God* helped me to ſavoury Diſcourſe and after that had much inlargement

in

in prayer but then going to *Epſom*, til the 14 day I was under dreadful deſertions which made me cry out woe is me, I have ſinned away my *God*, by my minding the World too much and my *God* too little, and by relying too much on my own ſtrength: on the 14. he renews his old complaints [Heaven out of ſight not mourned for the ſins of the land nor my own,&c.] Adding I roſe from Table without any thing of *God* there: On the 15 not ſo much troubled as before with wandrings, yet ſin ſet too light,&c. the 16. and 17. the ſame, The 18. and 19. bad, the 20. not ſo bad, had at night *God* preſence and ſome ſence of ſin, which made me burſt out crying, how have I been hopping from Mountain to hill through Simplicity forgetting my right reſting place, O that thoſe loſt minutes and hours, had been ſpent in the ſweeteſt converſe with my Dear Redeemer, but now (from

this

this time) the Lord grant great Reformation in *John Draper*. The 23. of *October* 1682. (he ſaith) I have ſtrove this day to get to *God*, but could not, faſted and three times prayed, ſtill the face of *God* was hid from me. The 24. ſtill under *Gods* withdrawings, ſo on 25, 26, and 28, no better with me on the 29, 30, and 31, but wandrings in duty, no right mourning for ſin, dull dead and thoughts moſtly taken up with the World, very little of *God* in all that I do, ſo that I knew not what to do.

November the 1 could not gain *Gods* preſence, 2. the ſame, but not ſo bad in duty, 3, and 4. as bad, O ſad, ſad, ſad, but on 6. had much of *Gods* preſence, 8, 9, bad again, ſo 10. and 11. ſtill dull and cold, ſo 12. and 13. and endways in a ſad condition.

December. having been long out of town, half of the foregoing month

till

till the fourth of this month and lived as without *God*, my mind taken up with the World; no longings after *Gods* presence 'twas a good providence, I saw their worship at *Windsor* which did more establish me.

This month the Lord taught me the deformity of all sublunary things without *God*, now I see my folly, and oh that it may not be too late! I could weep night and day, for my great loss of God; I am so perplex'd that I scarce know what to do with my self, *&c.*

January 5. 1682. I was taken very Ill, so that those about me, thought I was a dying, but *God* raised me up again, Oh that it might be to dye to Sin and and live to God.

The 7th. (which was his seventeenth and last Sacrament-Day) makes his former moans about wandrings, *&c.* Adding, I laid in Bed too long, when I should have been upon my knees, yet had more *Evi-*

dences

dences that day than for along time before, after this, was taken with a Dizzineſs in my head, like to fall down ſtairs, about 8. had a great pain in my ſide and my fit came about ten, then from day to day, lay long in bed, had little of *God* ſometimes forgot how it was with me; not minding my inward man enough, by diſtempers of my outward On the 22. I *e*onſidered what I ſhould do if *God* call me to ſufferings and thought *Gods* hand was not ſhortned to ſtrengthen me as he had done all the martyrs. On 25 my cough and pain in my left ſide grew upon me ſo unfitted me for Duty yet on 30. I prayed, and had a clear ſight of *God* and of my Chriſt, my Dear Redeemer, Bleſſed, for ever bleſſed be his holy name.

Leaſt any ponderous paſſage (out of his Diary) that might be profitable to poſterity ſhould be omitted which (through the broken account

I have of his manuſcripts) cannot eaſily be avoided, I ſhall reduce the moſt remarkable of them to thoſe *Remarks*, or *Heads* following.

The *Firſt Remark* is, this gracious Young-Mans Diary doth plainly proclaim, that *God* made him live at the *ſign of the Chequer*, his life this laſt Year was ſtrangely chequered with the *Black* of *Miſery*, and with the *White* of *Mercy*, he was got into *Canaan*, a land of hills and valleys, now up and now down: One while mourning for *Gods* Abſence: and another while magnifying him for his preſence, &c.

The *Second Remark*, however *God* withdrew from him on the Week-day, yet did he moſtly enjoy leſs or more of *God* on the *Sabbath* as well as *Sacrament* Days, this I find in his own record, which was to beare up his head above water in his Conflicts.

The *Third Remark* is, he obſerves

Gods

Gods tenderneſs towards him in never withdrawing too long from him, for though he found himſelf dull and dead in duty in the morning of the Sabbath, yet found he life and warmth at evening, *&c.*

Fourthly, When he was commanded to ſtay at home for keeping the houſe and ſhop (upon the Sabbath) from Sermon (he ſaith) God made that time of privacy a moſt ſweet time to him: *When God denyes means, He ſupplies means.*

Fifthly, He Remarks, how oft he was interrupted in his private duties, being called off from them as he was a ſervant to his Maſter, which the *Envious one* might have an hand in, as prayer is a charm and torment to *him*, when *God* is preſent, *&c.*

Sixthly, He notes that the low Cellar was his oratory or place of private prayer, where he ſpent many hours, without either fire or candle,

in the night, and once had the doo broke open to fetch some candle while he was in his Devotion, &c.

Seventhly, He observeth *Gods* dea lings with his Soul from one Sabbath to another, and from one week day to another taking notice of all his omissions of good, and of all his commissions of evil, from *Munday Morning* to *Saturday Night*.

Eightly, This was not only his practice *every Week*, from the begin ning to the end of the Year (as above mentioned) but also *every Da* how it was with his Soul *Godwa Morning*, *Noon* and *Night*, an what discourse at meat time also.

Ninthly, So strict was his *Scruti ny* and *Self-Tryal*, that he set dow once the thoughts of having a *Go Ring*, and another time thoughts o getting some *books*, the Tempt made use of to justle out his though of *God*. &c.

Tenthly. So observant was he

all the workings of his own heart that he ſets down how that when he was praying once in the dark Cellar without any light, the Tempter poſſeſſed him with fears that ſomething would appear to affright him, but *God* graciouſly ſtepped in, and ſaid to him, fear not thou Son of *Abraham*, &c. *Gen.* 15. 1.

Eleventhly, He records the very Days, wherein he miſſed his taking an account of his own daily task of ſelf examination, and when he omitted the ſcattering of ſome ſavory diſcourſe becoming table-talk, at meat-times.

Twelfthly, He computes the very times.

Firſt. When mourning for ſin was made ſweet to his Soul.

Second. When he enjoyed *Gods* preſence in prayer both by himſelf and with others.

Third. How often *God* came to him when diſturbed in Duty, or

disappointed of it, being constrained thereby sometimes to pour out his heart to *God* in the shop by day, and upon his bed by Night, in both which places he had sweet warmings of Spirit.

Fourthly. How oft he made resignation of his Soul to God (which was very frequent) as also how oft he renewed his Covenant with God especially upon Sacrament Days. which are the most Material Remarks (whereof I would not omit one out of choice) I could collect out of the many sheets I had to peruse in my oft reading them over.

And had not the same matter (so oft upon distinct occasion repeated) been reduced by this method to those few several Heads this tract might have swollen into a volume.

CHAP

CHAP. V.

THE laſt ſubject of this Diſcourſe, is twofold.

Firſt. The *Evidences* He had for Heaven.

Second. The *Characters* that were given him by gracious and judicious witneſſings of others: As to the *Firſt*, I find ſeveral *Evidences* (writ with his own hand) and which gave ſweet encouragement to his Soul, that he was a choſen veſſel of mercy, and one to be filled as with *Grace Here*, ſo with *Glory Hereafter*.

Firſt. I know my *Repentance* (ſaith he) becauſe my ſenſe under ſin, as a burden, is heavier to my Soul, than all my afflictions are to my Body, I am aſhamed of my ſe-

cret ſins (which no man ſeeth or knoweth) before the Lord who ſeeth and knoweth them and all other things, and I deſire to leave my darling ſin, and to leave all love to it, yea to loath it through my love I bear to my Lord and Dear Redeemer, whom I account dearer to me than any ſin, yea than all the World, &c.

Secondly. I know (ſaith he) that to have true faith, by Chriſt is more precious to me than all things in the World, I am willing to receive him into my heart as my Lord and King to Rule me, and my Faith works by Love ſo that I am grieved for his abſence, and rejoyce at his preſence, and I am willing to part with all for him, that he may be my all, and in all.

Thirdly. I find a delight to do *Gods* Will, ſometimes in praying to him, ſometimes in praiſing of him, ſometimes in hearing from him, and

ſome-

ſometimes in meditating upon him, and upon that Work of mans Redemption.

Fourthly. I feel my heart mourning moſt for that ſin, which moſt diſturbeth my peace, and moſt ſeparateth betwixt God and my Soul, and longing moſt for that mercy, that will do me moſt good in a dying hour, to wit not general, but ſpecial mercy, even mercy in Chriſt.

Fifthly. I can ſay that I love the Lord, for I hate that which grieves him, and that becauſe it grieves him; and I love thoſe that are moſt like him, yea the places and duties wherein I have found the Lord warming my heart, and cannot be content without him in any.

Sixthly. I can ſay I have a principle of life ſpiritual, for I find hungrings and thirſtings after an enjoyment of *Chriſt*, and find my Soul grieved, when he is diſhonoured, either by my ſelf or by others, and

I love, long, and look for his laſt appearing and coming.

Seventhly. I highly value the Goſpel, that Word of Chriſt and Truth which bringeth good tidings, even Reconciliation and the Diſpenſation of the Grace of God which hath been hid ſome Thouſand of Years, and now is forfeited, yet graciouſly continued to us, though withdrawn from many Nations, I am thankful for it, labour to live like it, and to adorn it with my life daily.

Eightly. I know that matters are agreed with God (ſo that he is now no adverſary) becauſe I find an oneneſs with him, (1.) In mind, which is made correſpondent with the mind of God by this agreement; I can think the reproaches of Chriſt to be greater riches than the *Treaſures of Ægypt*, *Heb.* 11. 26. (2.) *Oneneſs* of *Will*, I can ſay (whether for life or Death) *the will of the Lord be done*, *Acts.* 21. 14. Though there

hath

hath been much ado to bring my will into an agreement with God; and when I find not ſometimes an actual agreement, yet have I always an habitual agreement of my will with the will of God, (3.) *Oneneſs* of *Affection*, I love what God loves, and hate what God hates, *Pſal.* 119. 70. *Jer.* 44. 4. I hate ſin which God hates, ſo I love holineſs which God loves, (4.) *Oneneſs of way*: *Can two walk together unleſs they be agreed?* *Amos* 3. 3. *Pſal.* 119. 30. and 25, 5. and *Iſa.* 56. 4, 5. (5.) *Oneneſs of intereſt*, Gods Intereſt is mine and my intereſt is Gods: I can ſay (in the *Witneſſings of the Holy Ghoſt*, Rom. 9. 1.) that there is this five-fold *Oneneſs* betwixt God and me, ſo are agreed.

The *Ninth Evidence* for his Intereſt in Heaven was, his *Holy Jealouſy* over his own heart in all his holy undertakings, ever fearing that ſome *by reſpect* and not *Gods glory* was the motive

motive that led him to holy duties, this he oft prayed againſt, and particularly cautions a gracious Young-Man (with whom he had agreed to carry on a Chriſtian Correſpondency, either in abſence by Letter, or in preſence by Conference) that herein they did not bring *hurt* inſtead of *good* to themſelves, by ſeeking our ſelves, and not him whoſe we are, *&c.* [We are not our own but Chriſts who pay'd dear for us, far more than we are worth, and we have covenanted to glorify him, not our ſelves, *&c.*] this *Holy Jealouſy*, is a bleſſed frame of Spirit.

Tenthly. His prizing an Union, and Communion with *God*, above the Confluence of all worldly comforts. This point he (in another letter to the Young-Man aforeſaid when in the Country by ſickneſs) much inſiſts upon, ſaying, while we enjoy *Gods* preſence, we have the *Hidden Manna*, and *that joy which*

ſtrangers

ſtrangers (to *God*) *intermeddle not not with*, all is nothing and worſe than nothing without it, 'tis Heaven upon Earth, and 'tis Heaven in the way to Heaven, thus *David* reckon'd *One Day with God better than a thouſand without him*, &c.

Eleventhly, O *What carefulneſs*, do I find in all his Manuſcripts as well as in his letters expreſſed to keep his accounts *even* betwixt *God* and his Soul, that right reckoning might keep them long friends in his Stewardſhip, which he deſired (himſelf and others) may give up with joy.

Twelfthly. His deſire to be diſſolved and to be with Chriſt, this he repeats often in all his papers earneſtly longing to be out of this tottering tabernacle and to be clothed upon with *immortality* and *Glory*, which deſire of his, *God* ſpeedily granted, finding him fully ripe for Heaven, before he was at age of 21. to lay claim to his portion here upon Earth.

CHAP.

CHAP. VI.

AFter these solid Soul-searching Evidences, which he found in himself, do follow the many fair Characters, that his intimate friends (yet without flattery) give of him recorded by others: The *First Character*, was from a gracious Young Man, (his *Alter Ego*) who writeth thus.

I was well acquainted with Mr. *John Draper* for some Years, and the more I knew him, the more I admired him as one of the choicest Saints that ever I knew or ever expect to know while I live: Among many other excellencyes I took notice of him for these following.

First. For his Solemn and Frequent *Dedications* of himself to *God*, this

this he did from the pureſt flames of Divine Love, and from a clear viſion of the *Beauty of holineſs*, &c.

Secondly. For his frequent and ſilent *Elevations* of heart Heavenward, evidenced by the often lifting of his eyes upward, conjoyned with the ſweet ſmiles of his Countenance, when he thought none obſerved it, *&c.*

Thirdly. For his conſtant *Retirements* to hold communion with his *God*, which was ſo ſweet and ſatisfactory to him that he would ſit up therein till one or two in the morning, as his own manuſcripts manifeſt, *&c.*

Fourthly, For his daily and diligent examination of himſelf by Mr. *Allens* and by *Pythogera's* Rules, taking ſpecial notice what mercyes he daily received, what were his omiſſions of good, and commiſſions of evil that his preſent Days practice might amend the foregoing days error

error, *&c.* Hereby he aſcended to be eminent, *&c.*

Fifthly. For his *Victory* over *temptations*, wherewith (though ſo ſtrict and one of the higheſt form in Chriſt's School) He was greatly exerciſed : I well know it coſt him much pains to conquer his conſtitution-ſin which through the Majeſty of *God* upon him (as he uſed to ſay) he prevailed over, and his other ſins at their firſt riſing, *&c.*

Sixthly. For his *Admirable mortification*, The *Pleaſures*, *Treaſures*, and *Honours* of the World were as Dung and Droſs to him, uſing all creature-comforts in a mortified manner, ſo that it was hard for his friends to draw him to any diverſions his weaned Soul diſliked unneceſſary viſits, *&c.*

Seventhly. For his delight in Holy Duties, O what time he ſpent in *prayers* and *praiſes*, he was unwearied, in thoſe Heavenly repaſts and

Angelical

Angelical imploys never contented with doing duty, till he found his *God* in Duty, and if diverted by buſineſs at any time from Duty, he was reſtleſs till he could come at it, and if he met not *God* therein (which was but ſeldom) he found the more of *Gods* preſence afterward in the next, *&c.*

Eighthly. For his *Choice of*, and *Carriage among* his *Companions*: As he was very careful with whom he did aſſociate, ſo his *Speech was very ſavoury*, among his aſſociates. O the many gracious diſcourſes, I have heard from his mouth, as once he ſaid this to my ſelf, [*Let us be burning lights in the midſt of a perverſe generation*] and in all companies he would be very attentive to any good diſcourſe, and retain for practice what he judged fit, and his ſpeech was a powerful charm to others ever improving his Lords talent, *&c.*

Ninthly.

Ninthly. For his *Holy Zeal*, earneſtly ſolliciting his aſſociates evermore to ſtedfaſtneſs in the *Good old way* (as he uſed to call it) having fervent love to *Gods* image where ever he ſaw it among differing perſwaſions.

Tenthly. For his great patience and Reſignation in his laſt ſickneſs, whereof I was an eye-witneſs and heard him ſay, that all this viſitation was to bring him nearer *God*, and that divine love ſweetned all his pains and bodily decays: Never did I hear *God* more thanked by any Man for the higheſt confluence of pleaſing providences, than was by him for his affliction; nay never did he magnify *God* more in his health, than now in his ſickneſs: To conclude, He was ſuch a careful Redeemer of precious time, that he did not only not do nothing, but alſo not do little, ſo that his diligence in Holy Duties was a preſage of his ſpeedy tranſlation

tion into a better World, his hasty dispatch of his Heavenly Work could not long want its reward.

The *Second Character* I find of him was from another associate and familiar of his, who gives this description of him.

First. His natural temper was so sweet, and his carriage so amicable, as if nature had opened her Treasure to adorn him.

Secondly. Though this be all that some attain to, yet could not he be satisfyed with this as his portion, nor with his descent of Godly Good Parents, but he begged to be *Heaven-born* and to be eminent for Holiness, seeing inestimable beauty in the ways of *God.*

Thirdly. I have admired to see him keep daily a sensible communion with *God* in the midst of his Worldly affairs, being careful that all his actings had a tendency to *Gods* Honour.

Fourthly. When he heard vain diſcourſe from others, he would drive them out of it, and perſwade them to a love to the beſt things, if he could not prevail, he would leave them.

Fifthly. When in company with thoſe from whom he expected better diſcourſe, he was in pain while he met with it, telling them, ſhould all our diſcourſes be regiſtered, O how ſhould we be aſhamed, *&c.* hereby he ſhamed them out of impertinencies, while he would ſpirituallize temporal objects.

Sixthly, He was one that ſet an high value upon the ordinances of God, and was careful how he did approach to them, eſpecially the Lords Supper, Conferring with others for fitting himſelf and them for it, and every Sabbath He uſed to run over the Heads of Sermons (he heard) with me, *&c.*

Seventhly. He was much affected that

that his ſickneſs detained him from hearing, ſo that though his Phyſitian perſwaded him to keep in, yet would he venture, ſaying, he got no harm thereby.

Eigthly. He had an high eſtimation on the light of Gods Countenance, and if at any time he apprehended frowns He would give no ſleep to his eyes, &c. though he ſat till midnight till he recovered the ſmiles of Gods face again, daily caſting up his accounts with God.

Ninthly. He ſaid to me, when I ſee Work-men tremble when they come to caſt up their accounts for fear they are not right, I think how Sinners will tremble at the great day of Account.

Tenthly. He meditated much on Redemption, and crying O *Eternity, Eternity, &c. Ariſe ye dead and come to judgment*, ſtill ſounded in his ears, *&c.*

Which made him keep a *Diary*

to obſerve how grace increaſed and ſin decreaſed, *&c.*

Laſtly. In a Word I want expreſſions, and am aſhamed I have learnt no more from ſo eminent a *Patern of Piety* through hopes of enjoying him longer and oftner. This made me neglect obſerving and remembring many ſweet expreſſions, which now I wiſh I had not done, *&c.*

The *Third and moſt Perfect Character*, I have from his own Gracious Siſter, who writes thus of him.

My Dear Brother Mr. *John Draper*, was born *March*, 26. 1663. of Godly Parents though he was much bereaved of the beneſit of their Education of him, they dying before he was 12. Years old, yet had they done their duty for him till then putting up many earneſt prayers to God in his behalf, which the Lord graciouſly anſwered in taking care of the fatherleſs after: in the Year 1675. he was put to a School-Maſter who

was

was as careful for his Soul as for his Body, *&c.* In the Year 1678. He became an apprentice, where he ſerved his Maſter faithfully, being effectually called in the firſt Year of his time, and then reflecting upon himſelf for his former miſpending of time, and neglecting ſeaſons of grace: He now begins to make a better improvement of the *Aſſemblies Catechiſm*, which he had got by heart before he was 11. Year old, at home, and the Sermons he had writ abroad at School, now became he more ſweet to us all, I never ſaw him out of an Heavenly frame, but if he was not hearing ſomething of God, he would be ſpeaking ſomething from God, if at any time we deſired him to ſtay with us, he would anſwer my time is not my own, I muſt not neglect my Maſters buſineſs, much leſs Gods, to whom I muſt give an account of all my Thoutghs, Words and deeds, I have much

Work

Work to do and but little time to do it in, this ſhould aw our hearts from ſin and make us earneſt for pardoning &preventing mercy: O what need we have to ſtir up one another in ways of Godlineſs, for *Heart-work is hard work*, and we love the World more than God, He would oft bewail with tears to behold how the Youth generally prophaned the name of God and were unwearied in doing the Devils drudgery, whereas we (call'd Chriſtians) are ſoon weary with doing our Maſters will, whoſe *Yoke is eaſy and his Burden light*, adding, 'tis free grace that makes the difference betwixt us and thoſe Vain Youths. He expreſſed his fear of ſetting up for himſelf often, obſerving how many were Zealous while *Apprentices*, yet declined when became *Maſters*, who being asked why they had loſt their firſt love, anſwered it was for want of time, to which he replyed it was more for want of

love

love than of *time*, this he feared might be his own eaſe if God prevented it not. Being asked if he were willing to ſuffer for God, he anſwered, if God call me to it he will quallifie me for it, but he thought God would not put that honour upon him: The time that others take for recreation, he ſpent in holy Duties, and the money others ſpend idelly he laid out either profitably or charitably. His ſickneſs began *Jan.* 23. 1682. which he bore with wonderful patience all along.

Ever deſiring *God* would compleat his work in and upon him, O how would he bleſs *God* that it fared well with his Soul, how ever it fared with his Body, and that *God* was never wanting to us, when we are not wanting to our ſelves, though ſome blamed him for being too bookiſh during his weakneſs, he anſwered, ſhould reading impair my health, I am ſure it refreſhes my

Soul, and I wiſh you all ro prize Communion with *God*, and to make your peace with *God* before the night come, had I now that work to do, I might expect frowns where (through my Dear Redemer) I have ſmiles upon me, which I cannot expreſs.

When in the greateſt extremity, He would ſay, what is all this, to that which *Chriſt* ſuffered for me, crying out, O the gentleneſs of *God* to me compared with *Crhiſts* ſorrows calling to hear the 14, 15, 16, and 17. Chapters of *John*, read to him when weakeſt he would lay ſmiling with his eyes and his hands lift up to Heaven, and a few days before he dyed he ſaid thus to me, *Siſter* I know you wiſh me well, I cannot be well here, therefore be willing to let me go, 'tis not long ſince *God* made you willing to leave me in a troubleſome World, and now will not you be willing to give me up to

God: if a taſt of Heaven be ſo ſweet here; what is the full injoyment, let me go firſt, 'tis but a little time and we ſhall meet again, &c. I have forborn to mention my death (to the loſs of my ſelf and others) becauſe your ſpirit cannot bear it, O how am I comforted in the ſtock of prayers going for me, when I cannot now pray for my ſelf, eſpecially that *Chriſt* is interceding for me in Heaven: After this his ſpeech was ſcarce intelligible, yet underſtood he ſaid, [*Lord thou knoweſt what I have done, and what I have left undone,*] oft over, and all night ſpake with ſuch earneſtneſs as thinking he was underſtood, the next morning friends perſwaded me to withdraw as being no more uſeful to him, but hurtfull to my ſelf, and if he became more ſenſible it would grieve him to ſee me grieve, But after ſome hours abſence, returning to him, he took me by the hand

to

to comfort me saying, with Arms spread, my *God* hath chained up Satan, which was an answer to that very request, put up for him a little before. Thus when death (*That King of terrours*, and terrour of Kings) was unstung, he submitted to its stroke and changed his life for a better. *Aug.* 3. 1682.

He appointed the Text for his funeral Sermon to be *Gen.* 47. 9. (as is related before) in the time of his Health, yet finding the sentence of Death upon himself, *&c.*

He was born 1663. began his last sickness on *Jan.* 23. and dyed when *August* was but 3. days old.

Thus

This Blessed Soul passed from Three to Three,
Handed by Three in one *the* Trinity,
From Womb to Tomb. Three threes *compleats his race,*
Turns all his griefs to everlasting Peace.

The

The *Next Character* is that of a *Miniſter* who writes thus to him in his laſt ſickneſs, *&c.*

Shall I be ſorry to hear of your ſickneſs? I am, as it is an evil to *Nature*, but I rejoyce in hope that it will increaſe your *Grace*, not doubting but to ſuch a ſerious Chriſtian and Religious perſon as you have been, this Affliction will be the taking away of ſin, and this rod (with *Aarons*) will bloſſom with the *Peaceable fruits of Righteouſneſs*, your great knowledge in the myſtery of Salvation, and eminent proficiency in the School of Chriſt may well put a *Superſedeas* to any inſtructions from me, yet give me leave as a faithful Monitor to mind you of your duty of *Patience*, that you may be as eminent in that Grace in the time of your ſickneſs, as you were in other Graces in the time of your health. I know 'tis impoſſible for *Nature* to endure (without murmuring) the loſs

loſs of ſuch a mercy as health, but *Grace* can weigh theſe *Conſiderations*.

Firſt. Conſider who is the Author of your affliction, it ſprings not out of the duſt, nor comes by chance, but 'tis my Fathers hand that appoints the *time*, *place*, *meaſure*, and *manner*, ſo muſt not *murmur*.

Second. Conſider, though you be *a Son of God*, yet your ſin has deſerved Hell, and thither had you been caſt, had not your Dear Redeemer dyed for you: But ſeeing you are *Delivered from wrath to come*, and this is all your Hell you are like to have, to wit, this preſent chaſtiſement, therefore you may not murmur, &c.

Third. Conſider God never *Afflicts willingly*, but when *need is*, and for gracious ends, to ſubdue ſin and to ſtrengthen Grace, to wean from the World, and to make Heaven more deſirable, *&c.* (his bowels ſtill yearning while his rod is on our backs)

if

if this be ſo, ſhould you not be *patient.*

Fourth. Meditate much on the joys of Heaven, and the happy reſt there prepared for you, which tranſcends our apprehenſions while we tabernacle in houſes of clay. O the Rivers of pleaſure, the Manſions of bliſs, the Regions of happineſs, the Crowns of life, the ſcepters of power, the Robes of Glory, and the thrones of honour, that are there prepared for the Lambs followers, no ſinning is there to provoke God, no ſuffering to moleſt us, no weeping eyes, ſighing breaſts, or complaining tongues are found there. No crying there [*O my Head! my Head, and O my bowels be pained*, &c.] But all reſt in the arms of love, and in the Boſom of Chriſt. O happy Souls that are now got thither, and ſince you will ſhortly be there, ſhould you not be ſubmiſſive to and rejoyce in the will of God: That he

give

give you both an Happy and a Comfortable departure out of *time* into *eternity* is the prayer of, *&c.*

The laſt *Character* is that of *mine own* from my own perſonal knowledg of him, which, though it was not ſo much as was that of many others who were more converſant with him, yet was enough to give me a proſpect of his (almoſt) unparallel'd piety: I never converſed with a more mortifyed Young-Man from youthful vanitys, ſo ſerious in his deportments, ſo ſavoury in his diſcourſes with ſo grave an aſpect, and and ſo compoſed a countenance, as I ſeldom ſaw in this our *Engliſh Iſrael.* He had ſo faithfully followed theſe following rules.

Firſt. Let not God find me in my bed when he looks for me on my knees.

Second. Nor wandring thoughts eat out the life of my Duty.

Third. Nor be ſlight in reading

Gods

Gods Word, or hearing it preached, which I ſhould digeſt in my heart, and repeat in my life.

Fourth. I muſt redeem time.

Fifth. Deny my ſelf.

Sixth. Do more than others.

Seventh. Be careful of my company.

Eighth. Leave the Savour of Grace behind me in all companies.

Ninth. Be Holy in all my relations as a *ſervant*, *&c.*

Tenth. No ſin muſt ſit light.

Eleventh. Nor may I live in that which I know or fear to be a ſin.

Twelfth. 'Tis my dnty to mourn for ſin, my own and others.

Thirteenth. To be much in Holy Ejaculations, having God oft in my mind, and Heaven oft in my ſight.

Fourteenth. To be oft looking into my own heart.

Fifteenth. To reſiſt the firſt riſings of ſin.

Sixteenth. To bridle my tongue.

Seven-

Seventeenth. To feed in Gods fear at my meal times.

Eighteenth. To do all my ſecular and ſacred affairs for Gods glory, the good of others as well as my ſelf, *&c.* That he familliarizing his Soul with theſe and the like helps, and duely and daily weighing himſelf in the ballance of the *Sanctuary*, ſoon became a *None ſuch*, in Chriſtian attainments, ſo that *the way of this Godly-wiſe Young-Man* was *above* (as *Prov.* 15. 24.) Raiſing the feet of his Soul to walk in a higher Region and above the heads of moſt other young-men: Sure I am *his Converſation was in Heaven* (as *Phil.* 3. 20.) while his *commoration* was on *Earth.* the *Rabbins* ſay, that *Cain's* ſin was not *dividing aright for God*, for which fault (they ſuppoſe) God brought that brand (of going about *everſighing* and *trembling*, *&c.* but I may without vanity affirm, that if any young man learned to divide

aright

aright betwixt his *General* and *particular calling*, this Holy Young-man did, who ſeldom (or never) would ſuffer them to juſtle out one the other. As he would not give his *Maſters-time* to *Gods worſhip*, ſo nor *Gods time* to his *Maſters ſervice*: I wiſh all apprentices would learn to write after ſo fair a copy, and to dreſs themſelves by ſo lovely a looking-glaſs, I know alſo how the Spirit of God reſted upon him in moſt eminent actings and emanations, and I ſtand admiring, not only at his moſt Evangelical *Experiences*, *Exerciſes*, *Examinations*, and *Evidences* above mentioned, but alſo at his moſt ſenſible and ſavoury letters not only writ with his own *Mortal hand*, but with a moſt *Gracious Heart*. In one of which I find how he obliged his Correſpondent (a Godly Young man) to Holineſs with theſe arguments.

Firſt. We have covenanted not

to allow our ſelves in any known ſin but to uſe all means for the death and deſtruction thereof.

Second. To forſake all that is dear to us in this world, rather than forſake God and his Goſpel.

Third. To watch over our own hearts againſt the temptations both of proſperity and adverſity leaſt we be drawn from God.

Fourth. To take the Laws of God for the rule of our thoughts, words and actions, ſquaring our whole life thereby.

Fifth. To neglect nothing we know to be our duty.

Sixth. To reſign up our ſelves to God and avouch him for our Lord.

Seventh. To own *Jehovah* as our portion, promiſing to ſerve him all our days.

Eight. To improve Chriſt as he is the new and living way for acceſs to the Father.

Ninth

Ninth To be marryed to Chriſt, accepting him for our Head and Huſband in all ſtates and times taking our lot as it falls, though ſufferings and death do accrue, we muſt renounce our own will and wiſdom, *&c.*

In another I find the *Saints pedigree.*

Firſt. *What Chriſt is to us?* He is *Our Lord,* 1. Cor. 1, 2. Our *Friend,* Cant. 5. 16. *Our fleſh and blood,* Heb. 2. 14. Our *Brother,* Ver. 17. Our *Father,* Iſa. 63. 16. Our *Husband* Rom. 7. 4. *what we are to Chriſt?* His *Servants* Rom. 6. 22. His *Friends,* John. 15. 14. His *Kinſmen,* Mark 3. 21. 35. His *Brethren,* John 7. 3. His *Sons.* Gal. 3. 26. His *Spouſe, Siſter, Love* and *Dove,* Cant. 4. 9. The Church is one *Vine,* John 15. 1. One *Seed,* Gal. 3. 16. One *Temple,* Eph. 2. 16. One *Body,* Rom. 12. 5. One *Spirit,* 1. Cor. 6. 16. and one *Chriſt,* 1. Cor.

12. 12. and upon the ſurvey of t[illegible] *Pedigree*, he Cryeth out, *Lord what is man* thou art thus mindful of him, making him (in ſome reſpects) Higher than Angels, Thou haſt crowned him with Glory and Honour, *&c. Pſal.* 8.

In another letter to his elder Siſter (writ about three a clock in the morning) he gives an high encomium of Godlineſs (to ſtrengthen her in love to the good ways of God) ſaying, 'tis the great work we have to mind in this lower World, therefore need we to meet helps to forward one another therein, 'tis not a ſmall thing, or a by-buſineſs to be forgotten, *&c.* 'tis the beſt riches that cannot be taken from us, as there are all good things in it, ſo there is no danger to looſe it, yet find I a proneneſs to be triffling and tampering with tranſitory vanities, while the true riches are neglected, O this *Heart-work* is *Hard-work*, and the

way to Heaven is up the hill, but our Captain (if we follow him close) will make it easy, helping us to hold on and to hold out to the end not only as *living* but also as *lively Christians*, not loitering in the way of sin, but lustily running our race, seating our selves under Gods eye: All lower persons and things be changeable, Relations may be our friends to Day and they may be dead to morrow, or they may live, yet their love may die, and our delights to day may be our sorrow and our horror to morrow, *&c.* but still in Godliness we have an unchangable God, our thoughts of this must be bellows to blow up the flame of our desires, and the spur to our dull affections.

In another Letter to his younger Sister (which came also to my hand) O what a travelling spirit was upon him, that Christ may beformed in her, saying to her.

My hearts desire and prayer that you may be saved, consider your sad estate by nature, you are a slave of Satan, a stranger to God, and if you dye in that estate you are undone for ever. O that you may see in this your day the things that belong to your everlasting peace, least they be for ever hid from your eyes. For judgment will certainly find you, where death doth leave you, if you die in an unregenerate state, you will be banished from the presence of God, and an eternity of horror and terrour is to be endured, *&c.* But if you *make your calling and election sure*, then may you expect, nay you will have everlasting bliss. O think much on these things you have now time to make your peace, put it not off (if you love your Soul) no not till to morrow (as too many young persons do thinking it soon enough yet and yet) but know, you may be dead before the

he morrow, pray therefore for converting Grace and for power to caſt off ſin, eſpecially that which lays neareſt your heart, for if the heart-ſin be loved better than Chriſt 'twill undo you for ever, let but your Lord have your chiefeſt love and you will ſoon find more pleaſure in ways of holineſs than in all the ways of ſin.

In another letter to his kinſwoman, I find him very warm in his exhortations, ſaying.

Now is the time of ſtirring up one another to prepare for approaching evils, ſeeing the Cloud thickens and looks black over our head, we have need to have our rock ready to fly to and to have our evidences for Heaven cleared, to have our loins girt and our lamps burning, and to ſit looſe from thoſe lower things that ſeem now to be leaving us, O that ſweet word *Draw nigh to God*, and *he will draw nigh to us*, for the end

of

of this diſpenſation is to drive u
further off from ſin and nearer God.
And O ſweet word, *In the world ye ſhall have tribulation, but in Chriſt peace*, who would not travel through a world of trouble, to find that peace in Chriſt.

This kinſwoman was ſo touched with his lines, that ſhe caſt in this character of him after his death, ſaying, God took him from me, becauſe I was unworthy of him, he told me, 'twas better to want time than to want an heart for doing good, he cryed oft (hearing the clock ſtrike) O *Time, Time*, I am ſo much nearer eternity, and O the Love of Chriſt that purchaſed an eternity of weal for me, is there any Love like Chriſts, *&c.*

In another I find theſe ſhort rules (comprized in Verſe) very uſeful to him when time would not permit him to make any uſe of larger helps.

Let

Let not ſoft ſleep thy weary eyes invade
Before the ſame confine with the nights ſhade.
Thy thoughts retire, and make it their laſt task
Of the days deeds three queſtions thus to ask.

Wherein Have I tranſgreſſed this day? what good deed have I wrought,
And what have I forborn to do? which to have done I ought?

Or Thus.

What have I done amiſs this day? What well?
What Good have I omitted? Conſcience tell?

This Diſtich (as his who ſent him them intimates) comprehends all our thoughts words and deeds, and by pondering and improving them duely

and daily, they both reaped great b-
nifit, *&c.*

In another I find that the method of correſpodency betwixt his Friend (a gracious young man) and himſelf was carryed on by a *communication of Experiences* or practical and profitable diſcourſes upon the *joys of Heaven*, the love of God in Chriſt, the ſecond coming of our Lord, the evil of ſin, *&c.* As to the firſt of thoſe points, (*the joys of Heaven*) their intercourſe maketh this mention.

The Glory (which we ought to have our Faith fixed on for our comfort) is called in Scripture compariſons: *A Crown of life, of Righteouſneſs, and of Glory, an incorruptible inheritance, a reſt for the People of God, the recompence of reward, an Houſe not made with hands, an excellent place which the eye hath not ſeen,* &c. *The City of the Living God, the Heavenly Jeruſalem, the Holy kingdom*

... the Bleſſed hope and end of our holy race, the City whoſe builder and maker is God, the houſe not made with hands, the heavenly Country, the ſtrait Gate, &c. The contemplation of all theſe divne compariſons afforded ſtrong conſolation to Both their Souls, *&c.*

No leſs comfortable was their interchange of communion about the other point of *Chriſts ſecond coming*, which is likewiſe called in Scripture a *Day of conſolation, and of corronation, an harveſt day, a marriage day, and a day of admiration*, wherein Chriſt will be admired of all his Saints at his *Glorious appearance*, though now we be diſpiſed by the world as our dear Redeemer (himſelf was) yet, this is our joy our redemption day draweth nigh, *&c.*

In another letter he hath this paſſage (I ſuppoſe) to ſome *Miniſter*, ſaying, Sir, though I be a ſtranger to

you, yet cannot, nay dare not ho[ld] any longer from ſpeaking to you; for asking my own heart whether I were fit to dye it was anſwered that could not be till accounts were cleared (concerning the ſins I groaned under) between God and my Soul, about this Sir, my preſent addreſs is for your profitable advice: Therefore I beſeech you ſearch me throughly to the very inwards of my heart, &c.

Many more ſuch ſavoury lines (all ſeaſoned with the ſalt of ſincerity and ſanctity, I might add out of ſeveral other of his Letters, which muſt be omitted to avoid prolixity.

To Conclude, upon the View of the whole, I muſt only add this though we have not his picture drawnin paint by ſome skilful limner for refreſhing the memory of Relations

ons, and to prefix before this Book, yet it is limned to the life in black and white both by private Chriſtians, and publick Miniſters: He was (without flattery) a mirror of piety eſpecially in making ſo ſtrict a ſcrutiny over all his own ſteps, and taking ſo ſerious a proſpect over all his own works both upon Sabbath days and upon every week-day between them, that *He might keep his heart with all diligence*, Prov. 4. 23. O how exact was he in *Self-Examination*, as well in civil and ſecular, as in ſacred affairs, *I have been young*, and *now am old*, yet never in all my acquaintance found I ſo much faithful Self-tryal which is indeed a moſt neceſſary, but alas a much neglected duty, and I am confident moſt Chriſtians are at a great loſs in their inner man by the omiſſion hereof, as to my own part, I am utterly

aſhamed

aſhamed to behold my ſelf (now an old Miniſter of Forty Years ſtanding in the Miniſtry) ſo far out ſtripped by ſo Young a Man (not attaining the third part of my age) and ſo private a Chriſtian as an Apprentice; would to God, we could all (young and old, Miniſters and People) imitate this Pattern of piety, calling our faithleſs hearts to a faithfull account daily, and ever keeping upon our Wateh-Tower, *&c.* This would be a bleſſed means *to keep in the fear of God all the day*, Prov. 23. 17. to live much more in a little time, as he did from 1678. to 1683. to be neither *aſhamed to live*, nor *afraid to dye*, like him, who lived his little ſhort life with Chriſt in this lower world, and now reigneth with Chriſt in the upper and better world.

FINIS.

The I did dilligently correct every Sheet yet for want of ſome Reviſes, theſe faults with ſome others have eſcaped.

ERRATA.

In the Epiſtle page 5. line 18. *dele* 6. p. 6. l. 24. read *got*. p. 36. l. 18. *to wit*. tranſ. p. 49. l. 9. for *third* r. *threefold*. p. 63. l. 20. for *Heaven* r. *haven*. P. 77. l. 21. for *ſoul* r. *ſeal*. p. 79. l. 17. r. *than*. p. 108. l. 6. r. *get*. p. 116. l. 21. r. *jeered*, and l. 24. r. *that*. p. 150. l. 12. for *to* r. *I*. for *by* r. *becauſe*. p. 170. l. 9. for 82. r. 83.